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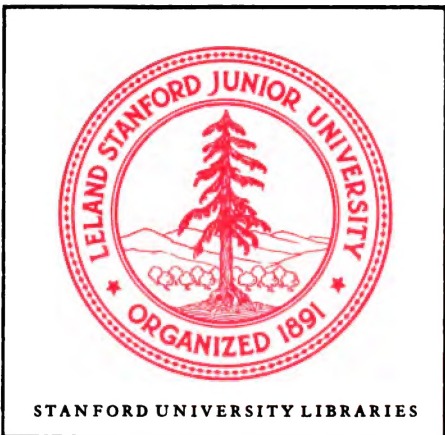
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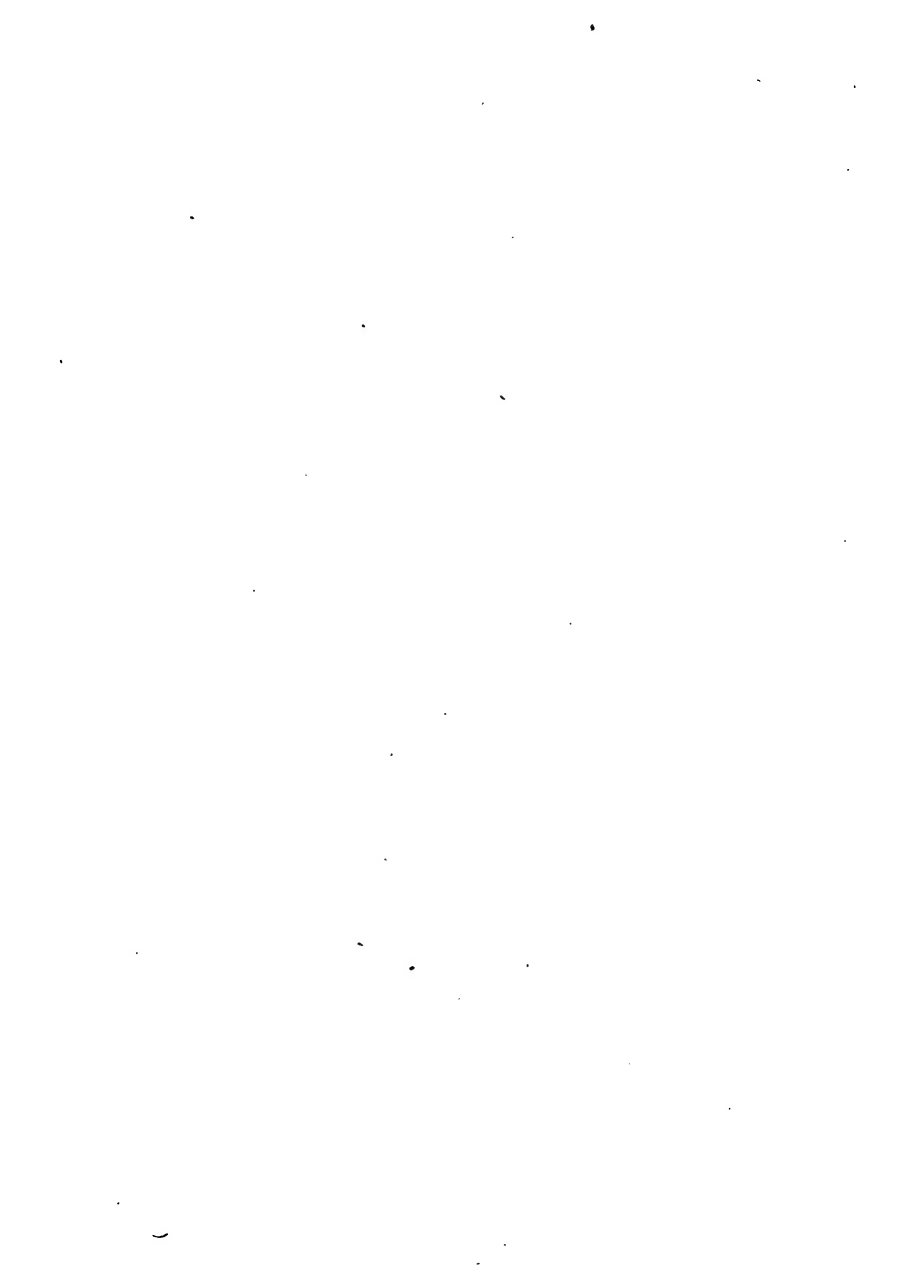
ST. JOHN CHRYSOSTOM

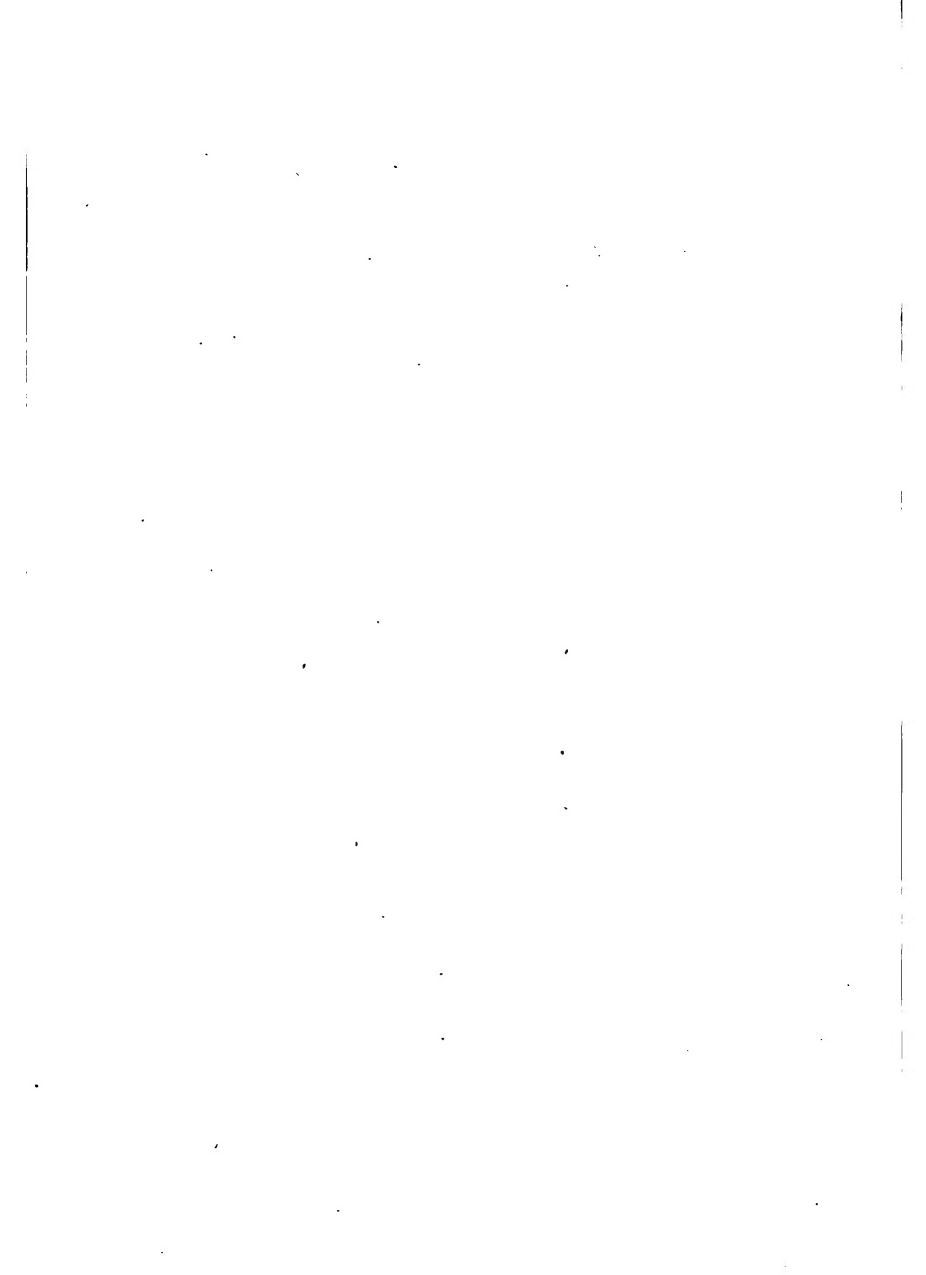
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EUTROPIUS

*Hazel D Hansen,*  
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*Chrysostomus, Jo. n. sc. b. . . .*

**IOANNOY TOY ΧΡΥΣΟΣΤΟΜΟΥ ΟΜΙΛΙΑ  
ΕΙΣ ΕΥΤΡΟΠΙΟΝ**

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**ST. JOHN CHRYSOSTOM**

**DEFENCE OF EUTROPIUS**

*WITH NOTES AND VOCABULARY BY*

**EDWARD R. MALONEY**

**ALLYN AND BACON**  
Boston and Chicago

~~A. M.~~  
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## PREFACE

THE student's knowledge of Greek literature is not complete without some acquaintance with the writings of the Greek Fathers. "He should know, for instance, . . ." writes Newman, "on what St. Chrysostom's literary fame is founded."

The speech for Eutropius, from its vigorous oratory, purity of language, striking imagery, and historical association is an admirable specimen of patristic literature. Its simplicity, clearness, brevity, and completeness have already made it popular as a text-book.

The text of this edition is from Migne's *Patrologiae Cursus Completus*.

References are given to the grammars of Yenni, Hadley and Allen, and Goodwin.

E. R. M.

CAMBRIDGE, MASS.,  
June, 1900.





## INTRODUCTION

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### *I. Biographical Sketch of St. John Chrysostom.*

JOHN, surnamed from his remarkable eloquence Chrysostom, or the Golden-mouthed, was born in 347 A.D., at Antioch. His father, Secundus, a general in the imperial army, died soon after his son's birth, and the rearing of John was left to his mother Anthusa. She devoted all her time, her energies, and her talents to the education of her boy. The law was chosen as his profession, and he was placed in the school of the famous pagan rhetorician Libanius. The genius of Chrysostom was soon acknowledged, and his early speeches as a lawyer won the admiration of his hearers. So great was his learning and eloquence that Libanius designed him for his successor, and loudly lamented when "John was stolen from him by the Christians."

He became disgusted, however, at the customs at that time prevalent in the profession which he had chosen, and renounced his brilliant prospects. For two years he remained in his mother's home, devoting himself to prayer, study, and self-denial.

On his mother's death he retired to the mountains near Antioch, practised the most rigid asceticism, and gave himself up to the study of the Scriptures. Shattered in health, he was forced, after two years, to return to Antioch.

In 381 he was ordained a priest. His power as an orator was known, and he began to exercise a spiritual sovereignty over the minds of men. For sixteen years he preached with marvellous success to the people of his native city. His fame spread to other cities. Arcadius, at the suggestion of Eutropius, brought him by force to Constantinople and made him the successor of Nectarius.

Vast crowds now came to hear the new Archbishop, and he so enraptured his auditors that in their enthusiasm they applauded him, even beating the pavement of the church. In the words of Gibbon, "Chrysostom, by his saintly life, his unbounded charities, and his inexhaustible eloquence, became the guide and joy of the people."

His dislike of flatterers, and his honest utterances against heresy and vice, before long aroused the hatred of the corrupt clergy and the effeminate court. By his open censures of the rich and luxurious he incurred the displeasure of the Empress Eudoxia. After much intriguing, Theophilus, the jealous and heretical patriarch of Alexandria, aided

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by the empress, had the Archbishop banished. On the day following Chrysostom's exile, an earthquake shook the city. The guilty Eudoxia, ascribing this to the wrath of God, sought the restoration of the "Golden-mouth." Messengers were despatched to summon him, and he was met, on his return, with psalms of praise.

His stay was short. His exile seemed to have increased his loathing for the wickedness of Constantinople. Enemies reported to the empress some of his expressions which seemed to be directed at her, and he was again banished, this time to a desolate spot on the eastern shore of the Black Sea. He died a short distance from Comona (407), fever-stricken and worn out from sorrow, fatigue, and persecution.

## *II. Style and Eloquence.*

"The ceaseless play of fancy on the pages of Chrysostom is something wonderful. Even the commonest topics are illustrated and enforced, not only by a diction of matchless energy and beauty, but by similes which must have caught every ear that heard them, and lingered in the memory ever after.

"The rich profusion of nature furnished this great teacher with images and metaphors as bound-

less and as varied as herself. To him no flower that bloomed, no bird that gave out its morning or evening song, no insect of a day, no cloud that crossed the sky, was meaningless. His eye detected secret sympathies and saw symbolic truths in all it rested on. He was as truly a child of nature as he was a child of grace, and his mind was stored with spoils from every field he trod, from every scene he witnessed. The music of the spheres seemed to fall on his enchanted ear, and the mysteries of the universe opened to his enraptured eye; and so he was constantly telling men what they were quite familiar with, and yet had never seen till it was shown them. And this explains the freshness of his discourses and writings to this day; for it is true that after fifteen hundred years there is nothing fresher yet, nothing finer for mankind to read. He described things as he saw them and felt them; he worked from no copy, he drew from the grand original. Hence the vivid sense of reality we have whilst we read him, and imagine ourselves among the crowds — now asleep for ages — that hung upon his lips. We can almost imagine their eager gleaming eyes, when, as they heard some sentence, a light from heaven broke in upon their minds; and anon they are ready to answer tears with tears when a stroke of pathos

follows and dissolves their hearts. He could touch all chords, and command all the passions at his will. Multitudes bent before him, as reeds and willows bend before the wind. Their minds yielded to a new power, their hearts were stirred, and their imaginations carried captive. They surrendered themselves to a guide who, with a hand so strong and a heart so true, could lead them as he chose.

“No scornful critic dared to speak lightly of that finished style, that quickening oratory, those enchanting pictures, those momentous truths, those outbursts of emotion, which all went to form a discourse of Chrysostom, and which recalled to scholars the names of only two other men, whose glory as orators was to fill the world and last till the judgment day.” — D. NEILSON, in *John of the Golden-mouth*.

### III. *The Defence of Eutropius.*

The interest of this speech depends not only on its worth as a specimen of St. John Chrysostom's convincing eloquence, but also on the dramatic character of the historical incidents which gave occasion to it. Eutropius, the subject of the discourse, began life as a slave. After passing through the hands of various masters, he was

purchased for the imperial family. Theodosius found Eutropius so active and intelligent that he was promoted to a high position in the household and intrusted with commissions of public importance. When Arcadius came to the throne he advanced Eutropius to the highest honors. Within a year the former slave was gradually advanced to the rank of senator, a noble of the Empire, and ultimately (399) to the supreme honor of the consulship.

Eutropius neither bore these dignities with humility nor used his privileges with discretion. He brought about the murder of Rufinus, his predecessor in the consulship. Arcadius was induced by Eutropius to marry the daughter of Bauto, and to reject the daughter of Rufinus, whom the fickle emperor had promised to marry. Eutropius grew bolder, and sold the offices of state to the highest bidder. Men were banished, their property confiscated, whole provinces ruined, and the public revenues squandered. In order to leave his victims no chance of escape, he had a decree passed, denying the right of sanctuary. "Matters, indeed," says one of his biographers, "had come to such a pass that no man's life or possessions were safe."

The people at last made up their minds to bear

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it no longer. An armed band, headed by Tribigild, a Gothic chief, marched to the palace and demanded the head of Eutropius. Influenced by the entreaties of his wife Eudoxia, Arcadius was induced to sign the condemnation of his favorite. In the hour of danger Eutropius fled to the church of St. Sophia, and threw himself on the protection of Chrysostom. Eutropius knew that Chrysostom, who had endeavored to check his abuses, would not forsake him in the time of distress. The Archbishop received him with kindness and saved the life of his former enemy at the risk of his own. While the humbled consul crouched at the foot of the altar, Chrysostom appeared in the pulpit. The church was filled with an infuriated mob. "The powers of humanity," says Gibbon, "of devotion and consummate eloquence, prevailed." Threats gave way to tears. The immense throng of soldiers and citizens withheld their vengeance on the guilty minister.

The Empress Eudoxia was restrained from violating the sanctuary of the church by the feelings of the people. Arcadius commuted the sentence of death into banishment. The fate of Eutropius, however, was merely postponed; he was afterwards brought back from Cyprus and beheaded.





# ΙΟΑΝΝΟΤ ΤΟΥ ΧΡΗΣΟΣΤΟΜΟΥ

## ΟΜΙΛΙΑ ΕΙΣ ΕΥΤΡΟΠΙΟΝ

- I. Exordium. The instability of earthly glory. Contrast between the late prosperity and the present plight of Eutropius.

Ἄει μὲν, μάλιστα δὲ νῦν εὐκαιρον εἰπεῖν·  
Ματαιότης ματαιότητων, τὰ πάντα ματαιότης.  
Ποῦ νῦν ἡ λαμπρὰ τῆς ὑπατείας περιβολή ;  
ποῦ δὲ αἱ φαιδραὶ λαμπάδες ; ποῦ δὲ οἱ κρότοι,  
καὶ οἱ χοροί, καὶ αἱ θαλῖαι, καὶ αἱ πανηγύρεις ; 5  
ποῦ οἱ στέφανοι καὶ τὰ παραπετάσματα ; ποῦ  
ὁ τῆς πόλεως θόρυβος, καὶ αἱ ἐν ἵπποδρομίαις  
εὐφημίαι, καὶ τῶν θεατῶν αἱ κολακεῖαι ; Πάντα  
ἐκεῖνα οἴχεται· καὶ ἄνεμος πνεύσας ἀθρόον τὰ  
μὲν φύλλα κατέβαλε, γυμνὸν δὲ ἡμῖν τὸ δένδρον 10  
ἔδειξε, καὶ ἀπὸ τῆς ρίζης αὐτῆς σαλευόμενον  
λοιπόν· τοιαύτη γὰρ ἡ τοῦ πνεύματος γέγονε  
προσβολή, ὡς καὶ πρόρριζον ἀπειλεῖν ἀνασπᾶν,  
καὶ αὐτὰ διασαλεύσαι τοῦ δένδρου τὰ νεῦρα.  
Ποῦ νῦν οἱ πεπλασμένοι φίλοι ; ποῦ τὰ συμπό- 15

σια καὶ τὰ δεῖπνα ; ποῦ ὁ τῶν παρασίτων ἐσμός,  
 καὶ ὁ δι' ὅλης ἡμέρας ἐγγεόμενος ἄκρατος, καὶ  
 αἱ ποικίλαι τῶν μαγείρων τέχναι, καὶ οἱ τῆς  
 δυναστείας θεραπευταί, οἱ πάντα πρὸς χάριν  
 5 ποιοῦντες καὶ λέγοντες ; Νύξ ἦν πάντα ἐκεῖνα  
 καὶ ὄναρ, καὶ ἡμέρας γενομένης ἠφανίσθη· ἄνθη  
 ἦν ἑαρινά, καὶ παρελθόντος τοῦ ἔαρος ἅπαντα  
 κατεμαράνθη· σκιὰ ἦν, καὶ παρέδραμε· καπνὸς  
 ἦν, καὶ διελύθη· πομφόλυγες ἦσαν, καὶ διεῤῥά-  
 10 γησαν· ἀράχνη ἦν, καὶ διεσπᾶσθη. Διὸ ταύτην  
 τὴν πνευματικὴν ῥῆσιν ἐπάδομεν συνεχῶς ἐπι-  
 λέγοντες· Ματαιότης ματαιότητων, τὰ πάντα  
 ματαιότης. Ταύτην γὰρ τὴν ῥῆσιν καὶ ἐν  
 τοίχοις, καὶ ἐν ἱματίοις, καὶ ἐν ἀγορᾷ, καὶ ἐν  
 15 οἰκίᾳ, καὶ ἐν ὁδοῖς, καὶ ἐν θύραις, καὶ ἐν εἰσό-  
 δοις, καὶ πρὸ πάντων ἐν τῷ ἐκάστου συνει-  
 δότι συνεχῶς ἐγγεγράφθαι δεῖ, καὶ διαπαντὸς  
 αὐτὴν μελετᾶν. Ἐπειδὴ ἡ τῶν πραγμάτων  
 ἀπάτη, καὶ τὰ προσωπεῖα, καὶ ἡ ὑπόκρισις,  
 20 ἀλήθεια παρὰ τοῖς πολλοῖς εἶναι δοκεῖ, ταύ-  
 την καθ' ἐκάστην ἡμέραν καὶ ἐν δεῖπνῳ, καὶ  
 ἐν ἀρίστῳ, καὶ ἐν συλλόγοις ἐπιλέγειν ἕκα-  
 στον τῷ πλησίον ἐχρῆν, καὶ παρὰ τοῦ πλη-  
 σίον ἀκούειν, ὅτι Ματαιότης ματαιότητων, τὰ  
 25 πάντα ματαιότης. . . .

- II. The uselessness of riches and of the servility of flatterers in the time of danger. The Church is the true friend of the persecuted.

Οὐκ ἔλεγόν σοι συνεχῶς, ὅτι δραπέτης ἐστὶν  
 ὁ πλοῦτος; Σὺ δὲ ἡμῶν οὐκ ἠνείχου. Οὐκ  
 ἔλεγόν σοι, ὅτι ἀγνώμων ἐστὶν οἰκέτης; Σὺ  
 δὲ οὐκ ἐβούλου πείθεσθαι. Ἴδου ἐκ τῶν πραγ-  
 μάτων ἔδειξεν ἡ πείρα, ὅτι οὐ δραπέτης μόνου, 5  
 οὐδὲ ἀγνώμων, ἀλλὰ καὶ ἀνδροφόνος· οὗτος  
 γάρ σε τρέμειν νῦν καὶ δεδοικέναι παρεσκεύα-  
 σεν. Οὐκ ἔλεγόν σοι, ἡνίκα συνεχῶς ἐπετίμας  
 μοι λέγοντι τάληθῆ, ὅτι ἐγὼ σε φιλῶ μᾶλλον  
 τῶν κολακευόντων; ἐγὼ ὁ ἐλέγχων πλέον 10  
 κήδομαι τῶν χαριζομένων; Οὐ προσετίθην τοῖς  
 ῥήμασι τούτοις, ὅτι Ἀξιοπιστότερα τραύματα  
 φίλων ὑπὲρ ἐκούσια φιλήματα ἐχθρῶν; Εἰ  
 τῶν ἐμῶν ἠνείχου τραυμάτων, οὐκ ἂν σοι τὰ  
 φιλήματα ἐκείνων τὸν θάνατον τοῦτον ἔτεκον· 15  
 τὰ γὰρ ἐμὰ τραύματα ὑγείαν ἐργάζεται, τὰ δὲ  
 ἐκείνων φιλήματα νόσον ἀνίατον κατεσκεύασε.  
 Ποῦ νῦν οἱ οἰνοχόοι; ποῦ δὲ οἱ σοβοῦντες ἐπὶ  
 τῆς ἀγορᾶς, καὶ μυρία παρὰ πᾶσιν ἐγκώμια  
 λέγοντες; Ἐδραπέτευσαν, ἠρνήσαντο τὴν φι- 20  
 λίαν, ἀσφάλειαν ἑαυτοῖς διὰ τῆς σῆς ἀγωνίας  
 πορίζουσιν. Ἄλλ' οὐχ ἡμεῖς οὕτως, ἀλλὰ καὶ

τότε δυσχεραίνοντός σου οὐκ ἀπεπηδῶμεν, καὶ  
 νῦν πεσόντα περιστέλλομεν καὶ θεραπεύομεν.  
 Καὶ ἡ μὲν πολεμηθεῖσα ἐκκλησία παρὰ σοῦ  
 τοὺς κόλπους ἤπλωσε καὶ ὑπεδέξατο· τὰ δὲ  
 5 θεραπευθέντα θέατρα, ὑπὲρ ὧν πολλάκις πρὸς  
 ἡμᾶς ἠγανάκτεϊς, προῦδωκε καὶ ἀπώλεσεν.  
 Ἄλλ' ὅμως οὐκ ἐπαυσάμεθα ἀεὶ λέγοντες· τί  
 ταῦτα ποιεῖς; ἐκβακχεύεις τὴν ἐκκλησίαν, καὶ  
 κατὰ κρημνῶν σαυτὸν φέρεις· καὶ παρέτρεχες  
 10 ἅπαντα. Καὶ αἱ μὲν ἵπποδρομῖαι, τὸν πλου-  
 τον τὸν σὸν ἀναλώσασαι, τὸ ξίφος ἠκόνησαν·  
 ἡ δὲ ἐκκλησία, ἡ τῆς ὀργῆς τῆς σῆς ἀπολαύ-  
 σασα τῆς ἀκαίρου, πανταχοῦ περιτρέχει τῶν  
 δικτύων σε ἐξαρπάσαι βουλομένη.

III. St. John endeavors to awaken the conscience of  
 the proud, worldly, and luxurious courtiers.

15 Καὶ ταῦτα λέγω νῦν, οὐκ ἐπεμβαίνων τῷ  
 κειμένῳ, ἀλλὰ τοὺς ἐστῶτας ἀσφαλεστέρους  
 ποιῆσαι βουλόμενος· οὐκ ἀναζαίνων τὰ ἔλκη  
 τοῦ τετρωμένου, ἀλλὰ τοὺς μηδέπω τετρωμέ-  
 νους ἐν ὑγείᾳ διατηρῆσαι ἀσφαλεῖ· οὐ κατα-  
 20 ποντίζων τὸν κλυδωνιζόμενον, ἀλλὰ τοὺς ἐξ  
 οὐρίας πλέοντας παιδεύων, ὥστε μὴ γενέσθαι

ὑποβρυχίους. Πῶς δ' ἂν τοῦτο γένοιτο; Εἰ  
τὰς μεταβολὰς τῶν ἀνθρωπίνων ἐννοώμεθα  
πραγμάτων. Καὶ γὰρ οὗτος εἰ ἔδεισε μετα-  
βολήν, οὐκ ἂν ὑπέμεινε μεταβολήν· ἀλλ' ἐπεί-  
περ οὗτος οὔτε οἴκοθεν, οὔτε παρ' ἐτέρων, δ  
ἐγένετο βελτίων, ὑμεῖς γοῦν, οἱ κομῶντες τῷ  
πλούτῳ, ἀπὸ τῆς τούτου κερδάνατε συμφορᾶς·  
οὐδὲν γὰρ τῶν ἀνθρωπίνων πραγμάτων ἀσθε-  
νέστερον. Διόπερ οἶον ἂν εἴποι τις ὄνομα τῆς  
εὐτελείας αὐτῶν, ἐλάττω τῆς ἀληθείας ἐρεῖ, κἂν 10  
καπνὸν αὐτά, κἂν χόρτον, κἂν ὄναρ, κἂν ἄνθη  
ἑαρινά, κἂν ὀτιοῦν ἕτερον ὀνομάσῃ· οὕτως ἐστὶν  
ἐπίκηρα, καὶ τῶν οὐδὲν ὄντων οὐδαμινώτερα.  
Ὅτι δὲ μετὰ τῆς οὐδενείας καὶ πολὺ ἔχει τὸ  
ἀπόκρημνον, δῆλον ἐντεῦθεν. Τίς γὰρ τούτου 15  
γέγονεν ὑψηλότερος; οὐ πᾶσαν τὴν οἰκουμένην  
παρήλθε τῷ πλούτῳ; οὐ πρὸς αὐτὰς τῶν ἀξιο-  
μάτων ἀνέβη τὰς κορυφάς; οὐχὶ πάντες αὐτὸν  
ἔτρεμον καὶ ἐδεδοίκεισαν; Ἄλλ' ἰδοὺ γέγονε  
καὶ δεσμωτῶν ἀθλιώτερος, καὶ οἰκετῶν ἐλεεινό- 20  
τερος, καὶ τῶν λιμῷ τηκομένων πτωχῶν ἐνδεέ-  
στερος, καθ' ἐκάστην ἡμέραν ξίφη βλέπων  
ἡκουημένα, καὶ βάραθρον, καὶ δημίους, καὶ τὴν  
ἐπὶ θάνατον ἀπαγωγὴν· καὶ οὐδὲ εἴ ποτε γέγο-  
νεν ἐπὶ τῆς ἡδονῆς οἶδεν ἐκείνης, οὐδὲ αὐτῆς 25

αἰσθάνεται τῆς ἀκτίνος· ἀλλ' ἐν μεσημβρία  
 μέσῃ, καθάπερ ἐν πυκνοτάτῃ νυκτί, περιεστοι-  
 χισμένος, οὕτω τὰς ὄψεις πεπήρωται. Μᾶλ-  
 λον δὲ ὅσα ἂν φιλονεικήσωμεν, οὐ δυνησόμεθα  
 5 τῷ λόγῳ παραστήσαι τὸ πάθος, ὅπερ ὑπομένειν  
 αὐτὸν εἰκός, καθ' ἐκάστην ὥραν ἀποτεμένεσθαι  
 προσδοκῶντα. Ἄλλὰ γὰρ τί δεῖ τῶν λόγων  
 παρ' ἡμῶν, αὐτοῦ ταῦτα καθάπερ ἐν εἰκόνι  
 σαφῶς ὑπογράψαντος ἡμῖν; Τῇ γὰρ προτε-  
 10 ραίᾳ, ὅτε ἐπ' αὐτὸν ἦλθον ἐκ τῶν βασιλικῶν  
 αὐλῶν, πρὸς βίαν ἀφελκύσαι βουλόμενοι, καὶ  
 τοῖς σκεύεσι προσέδραμε τοῖς ἱεροῖς, πύξινον  
 ἦν αὐτοῦ τὸ πρόσωπον καὶ ταυῶν νεκρωθέντος  
 ἄπαξ οὐδὲν ἄμεινον διακείμενον, κτύπος δὲ τῶν  
 15 ὀδόντων, καὶ πάταγος, καὶ τρόμος τοῦ παντὸς  
 σώματος, καὶ φωνὴ διακοπτομένη, καὶ γλῶττα  
 διαλυομένη, καὶ σχῆμα τοιοῦτον, οἷον εἰκὸς τὴν  
 λιθίνην ἔχειν ψυχὴν. Καὶ ταῦτα λέγω, οὐκ  
 ὀνειδίζων, οὐδὲ ἐπεμβαίνων αὐτοῦ τῇ συμφορᾷ,  
 20 ἀλλὰ τὴν ὑμετέραν διάνοιαν μαλάξαι βουλόμε-  
 νος, καὶ εἰς ἔλεον ἐπισπάσασθαι, καὶ πείσαι  
 ἀρκεσθῆναι τῇ τιμωρίᾳ τῇ γεγενημένῃ.

IV. The orator justifies the protection extended to  
Eutropius.

Ἐπειδὴ γὰρ εἰσι πολλοὶ παρ' ἡμῖν ἀπάνθρωποι, ὥστε ὁμοίως καὶ ἡμῖν ἐγκαλεῖν, ὅτι αὐτὸν ἐδεξάμεθα τῷ βήματι, τὸ ἄστοργον αὐτῶν τοῖς διηγήμασι μαλάξαι βουλόμενος, ἐκπομπεύω τὰ τούτου πάθη. Τίνος γὰρ ἔνεκεν ἀγανακτεῖς, 5 εἰπέ μοι, ἀγαπητέ; Ὅτι, φησὶν, εἰς ἐκκλησίαν κατέφυγεν ὁ πολεμήσας αὐτὴν διηνεκῶς. Διὰ τοῦτο μὲν οὖν μάλιστα δοξάζειν ἐχρῆν τὸν Θεόν, ὅτι ἀφήκεν αὐτὸν ἐν τῷ αὐτῷ καταστῆναι ἀνάγκη, ὥστε καὶ τὴν δύναμιν τῆς Ἐκκλησίας 10 καὶ τὴν φιλανθρωπίαν μαθεῖν· τὴν δύναμιν μὲν, ἀφ' ὧν τῷ αὐτῷ ὑπέμεινε μεταβολὴν ἐκ τῶν πρὸς ἐκείνην πολέμων· τὴν φιλανθρωπίαν δέ, ἐξ ὧν πολεμηθεῖσα νῦν τὴν ἀσπίδα προβάλλεται, καὶ ὑπὸ τὰς πτέρυγας ἐδέξατο τὰς αὐτῆς, 15 καὶ ἐν ἀσφαλείᾳ πάσῃ κατέστησεν, οὐ μνησικακήσασα ὑπὲρ τῶν ἔμπροσθεν οὐδενός, ἀλλὰ τοὺς κόλπους αὐτῷ μετὰ πολλῆς ἀπλώσασα τῆς φιλοστοργίας. Τοῦτο γὰρ τροπαίου παντὸς λαμπρότερον, τοῦτο νίκη περιφανής, τοῦτο 20 Ἕλληνας ἐντρέπει, τοῦτο καὶ Ἰουδαίους καταισχύνει, τοῦτο φαιδρὸν αὐτῆς τὸ πρόσωπον



δείκνυσιν, ὅτι τὸν πολέμιον αἰχμάλωτον λα-  
 βούσα, φείδεται, καὶ πάντων αὐτὸν ἐν ἐρημίᾳ  
 παριδόντων, μόνη, καθάπερ μήτηρ φιλόστορ-  
 γος, ὑπὸ τὰ παραπετάσματα αὐτῆς ἔκρυψε, καὶ  
 5 πρὸς βασιλικὴν ὀργὴν ἔστη, πρὸς δήμου θυμόν,  
 καὶ πρὸς μῖσος ἀφόρητον· τοῦτο τῷ θυσιαστη-  
 ρίῳ κόσμος. Ποῖος κόσμος, φησί, τὸ τὸν ἐναγῆ  
 καὶ πλεονέκτην καὶ ἄρπαγα ἄπτεσθαι τοῦ θυ-  
 σιαστηρίου; Μὴ λέγε ταῦτα· ἐπειδὴ καὶ ἡ  
 10 πόρνη ἤψατο τῶν ποδῶν τοῦ Χριστοῦ, ἡ σφό-  
 δρα ἐναγῆς καὶ ἀκάθαρτος· καὶ οὐκ ἦν ἐγκλημα  
 τῷ Ἰησοῦ τὸ γενόμενον, ἀλλὰ θαῦμα καὶ ὕμνος  
 μέγας· οὐ γὰρ τὸν καθαρὸν ἔβλαπτεν ἡ ἀκά-  
 θαρτος, ἀλλὰ τὴν ἐναγῆ πόρνην ὁ καθαρὸς καὶ  
 15 ἄμωμος διὰ τῆς ἀφῆς καθαρὰν εἰργάσατο. Μὴ  
 δὴ μνησικακῆσης, ὦ ἄνθρωπε· ἐκείνου οἰκέται  
 ἐσμέν τοῦ ἐσταυρωμένου καὶ λέγοντος· Ἄφες  
 αὐτοῖς, οὐ γὰρ οἶδασι τί ποιούσιν. Ἄλλ' ἀπε-  
 τείχισε, φησί, τὴν ἐνταῦθα καταφυγὴν γράμ-  
 20 μασι καὶ νόμοις διαφόροις. Ἄλλ' ἰδοὺ διὰ τῶν  
 ἔργων ἔμαθεν ὅπερ ἐποίησε, καὶ τὸν νόμον ἔλυσε  
 πρῶτός αὐτὸς δι' ὧν ἐποίησε, καὶ γέγονε τῆς  
 οἰκουμένης θέατρον, καὶ σιγῶν ἐντεῦθεν ἀφήσι  
 φωνῆν, ἅπασι παραινῶν· μὴ ποιεῖτε τοιαῦτα,  
 25 ἵνα μὴ πάθητε τοιαῦτα. Διδάσκαλος ἀνεφάνη

διὰ τῆς συμφορᾶς, καὶ λαμπηδόνα μεγάλην  
 ἀφίησι τὸ θυσιαστήριον, νῦν φοβερὸν μάλιστα  
 καὶ ἐκ τούτου φαινόμενον, ὅτι τὸν λέοντα δεδε-  
 μένον ἔχει· ἐπεὶ καὶ βασιλικῇ εἰκόνι μέγας ἄν  
 γένοιτο κόσμος, οὐχ ὅταν ἐπὶ τοῦ θρόνου κάθη- 5  
 ται πορφυρίδα περιβεβλημένος καὶ διάδημα  
 περικείμενος ὁ βασιλεὺς μόνον, ἀλλὰ καὶ ὅταν  
 ὑπὸ τῷ ποδὶ τῷ βασιλικῷ βάρβαροι τῶν χει-  
 ρῶν ὀπίσω δεδεμένοι, κάτω τὰς κεφαλὰς νεύωσι  
 κείμενοι. Καὶ ὅτι οὐ πιθανότητι κέχρημαι 10  
 λόγων, ὑμεῖς μάρτυρες τῇ σπουδῇ καὶ τῇ συν-  
 δρομῇ. Καὶ γὰρ λαμπρὸν ἡμῖν τὸ θέατρον, σή-  
 μερον, καὶ φαιδρὸς ὁ σύλλογος καὶ ὅσον ἐν τῷ  
 Πάσχα τῷ ἱερῷ δῆμον εἶδον συναγόμενον, το-  
 σοῦτον ὀρώ καὶ ἐνταῦθα νῦν· καὶ οὗτος σιγῶν 15  
 πάντας ἐκάλεσε, σάλπιγγος λαμπροτέραν φω-  
 νὴν διὰ τῶν πραγμάτων ἀφείς. Καὶ παρθένοι  
 θαλάμους, καὶ γυναῖκες γυναικῶνας, καὶ ἄνδρες  
 τὴν ἀγορὰν κενώσαντες, πάντες ἐνταῦθα συν-  
 εδράμετε, ἵνα τὴν ἀνθρωπίνην φύσιν ἴδητε 20  
 ἐλεγχομένην, καὶ τῶν βιωτικῶν πραγμάτων τὸ  
 ἐπίκηρον ἀπογυμνούμενον, καὶ τὴν πορνικὴν  
 ὄψιν, τὴν χθὲς καὶ πρῶην φαιδρὸν ἀπολάμπου-  
 σαν (καὶ γὰρ τοιοῦτον ἢ εὐπραγία ἢ ἀπὸ τῶν  
 πλεονεξιῶν), παντὸς γραϊδίου ῥυτίδας ἔχοντος 25

αἰσχροτέραν φαινομένην, καθάπερ σπογγιᾷ τινι  
 τῇ μεταβολῇ τὰ ἐπιτρίμματα καὶ τὰς ἐπι-  
 γραφὰς ἐχμαχθεῖσαν. Τοιαύτη γὰρ τῆς δυ-  
 σημερίας ταύτης ἢ ἰσχύς· τὸν φαιδρὸν καὶ  
 5 περιφανῆ πάντων ἐποίησεν εὐτελέστερον φαί-  
 νεσθαι νῦν.

V. The rich and the poor, the bond and the free, may  
 learn a lesson from the picture of humbled pride  
 exhibited by Eutropius.

Κἂν πλούσιος εἰσέλθῃ, μεγάλην κερδαίνει·  
 ὁρῶν γὰρ ἐκ τοσαύτης κορυφῆς κατενεχθέντα  
 τὸν σείοντα τὴν οἰκουμένην ἅπασαν, καὶ συνε-  
 10 σταλμένον, καὶ λαῶν καὶ βατράχου δειλότε-  
 ρον γεγεννημένον, καὶ χωρὶς δεσμῶν τῷ κίονι  
 τούτῳ προσηλωμένον, καὶ ἀντὶ ἀλύσεως τῷ  
 φόβῳ περισφιγγόμενον, καὶ δεδοικότα καὶ τρέ-  
 μοντα, καταστέλλει τὴν φλεγμονήν, καθαιρεῖ  
 15 τὸ φύσημα, καὶ φιλοσοφῆσας ἅ χρηὶ περὶ τῶν  
 ἀνθρωπίνων φιλοσοφεῖν, οὕτως ἄπεισιν, ἅ διὰ  
 ῥημάτων λέγουσιν αἱ Γραφαί, ταῦτα διὰ τῶν  
 πραγμάτων μανθάνων· οἶον ὅτι Πᾶσα σὰρξ  
 χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος  
 20 χόρτου· καὶ ὁ χόρτος ἐξηράνθη, καὶ τὸ ἄνθος  
 ἐξέπεσεν· οἶον, Ὡσεὶ χόρτος ταχὺ ἀποξηραν-

θήσονται, καὶ ὡσεὶ λάχανα χλόης ταχὺ ἀποπε-  
 σούνται· ὅτι Ὡσεὶ καπνὸς αἱ ἡμέραι αὐτοῦ·  
 καὶ ὅσα τοιαῦτα. Πάλιν ὁ πένης εἰσελθὼν,  
 καὶ πρὸς τὴν ὄψιν ταύτην ἰδὼν, οὐκ ἐξευτελίζει  
 ἑαυτὸν, οὐδὲ ὀδυνᾶται διὰ τὴν πτωχείαν· ἀλλὰ 5  
 καὶ χάριν οἶδε τῇ πενίᾳ, ὅτι χωρίον αὐτῷ γέ-  
 γονεν ἄσυλον, καὶ λιμὴν ἀκύμαντος, καὶ τεί-  
 χος ἀσφαλές· καὶ πολλάκις ἂν ἐλοίτο, ταῦτα  
 ὀρῶν, μένειν ἔνθα ἐστίν, ἢ πρὸς βραχὺ τὰ  
 πάντα λαβῶν, ὕστερον καὶ ὑπὲρ αἵματος κινδύ- 10  
 νεύειν ἑαυτοῦ. Ὅρᾳς ὡς οὐ μικρὸν κέρδος  
 γέγονε καὶ πλουσίοις καὶ πένησι, καὶ ταπεινοῖς  
 καὶ ὑψηλοῖς, καὶ δούλοις καὶ ἐλευθέροις, ἀπὸ  
 τῆς ἐνταῦθα τούτου καταφυγῆς; ὀρᾳς πῶς  
 ἕκαστος φάρμακα λαβὼν ἐντεῦθεν ἄπεισιν, 15  
 ἀπὸ τῆς ὄψεως ταύτης μόνης θεραπευόμενος;

VI. Having subdued the wrath and aroused the pity of his hearers, the speaker urges them to beseech the Emperor Arcadius to spare the life of the fallen favorite.

Ἄρα ἐμάλαξα ὑμῶν τὸ πάθος, καὶ ἐξέβαλον  
 τὴν ὀργήν; ἄρα ἔσβεσα τὴν ἀπανθρωπίαν;  
 ἄρα εἰς συμπάθειαν ἤγαγον; Σφόδρα ἔγωγε  
 οἶμα, καὶ δηλοῖ τὰ πρόσωπα, καὶ αἱ τῶν ξα· 20

κρύων πηγαί. Ἐπεὶ οὖν ἡμῖν ἡ πέτρα γέγονε  
 βαθύγειος καὶ λιπαρὰ χώρα, φέρε δὴ καὶ καρ-  
 πὸν ἐλεημοσύνης βλαστήσαντες, καὶ τὸν στά-  
 χυν κομῶντα τῆς συμπαθείας ἐπιδειξάμενοι,  
 5 προσπέσωμεν τῷ βασιλεῖ, μᾶλλον δὲ παρακα-  
 λήσωμεν τὸν φιλόανθρωπον Θεόν, μαλάξαι τὸν  
 θυμὸν τοῦ βασιλέως, καὶ ἀπαλὴν αὐτοῦ ποιῆ-  
 σαι τὴν καρδίαν, ὥστε ὀλόκληρον ἡμῖν δοῦναι  
 τὴν χάριν. Καὶ ἤδη μὲν γὰρ ἀπὸ τῆς ἡμέρας  
 10 ἐκείνης, ἧς οὗτος κατέφυγεν ἐνταῦθα, οὐ μικρὰ  
 γέγονεν ἡ μεταβολή. Ἐπειδὴ γὰρ ὁ βασιλεὺς  
 ἔγνω, ὅτι εἰς τὸ ἄσυλον τοῦτο χωρίον κατέ-  
 δραμε, τοῦ στρατοπέδου παρόντος, καὶ παρο-  
 ξυνομένου ὑπὲρ τῶν αὐτῷ πεπλημμελημένων,  
 15 καὶ εἰς σφαγὴν αὐτὸν αἰτούντων, μακρὸν ἀπέ-  
 τεινε λόγον, τὸν στρατιωτικὸν καταστέλλων  
 θυμὸν, ἀξιῶν μὴ τὰ ἀμαρτήματα μόνον, ἀλλὰ  
 καὶ εἴ τι αὐτῷ γέγονε κατόρθωμα, καὶ τοῦτο  
 λογίζεσθαι, καὶ τοῖς μὲν εἰδέναι χάριν ὁμολο-  
 20 γῶν, ὑπὲρ δὲ τῶν ἐτέρως ἐχόντων ὡς ἀνθρώπῳ  
 συγγινώσκων. Ὡς δὲ ἐπέκειντο πάλιν εἰς  
 ἐκδικίαν τοῦ ὑβρισμένου βασιλέως, βοῶντες,  
 πηδῶντες, θανάτου μεμνημένοι, καὶ τὰ δόρατα  
 σείοντες, πηγὰς λοιπὸν ἀφείδαι δακρύων ἀπὸ  
 25 τῶν ἡμερωτάτων ὀφθαλμῶν, καὶ ἀναμνήσας

τῆς ἱερᾶς τραπέζης, εἰς ἣν κατέφυγεν, οὕτω  
τὴν ὄργην κατέπαυσε.

VII. Peroration : Exhortation to mercy and forgiveness.

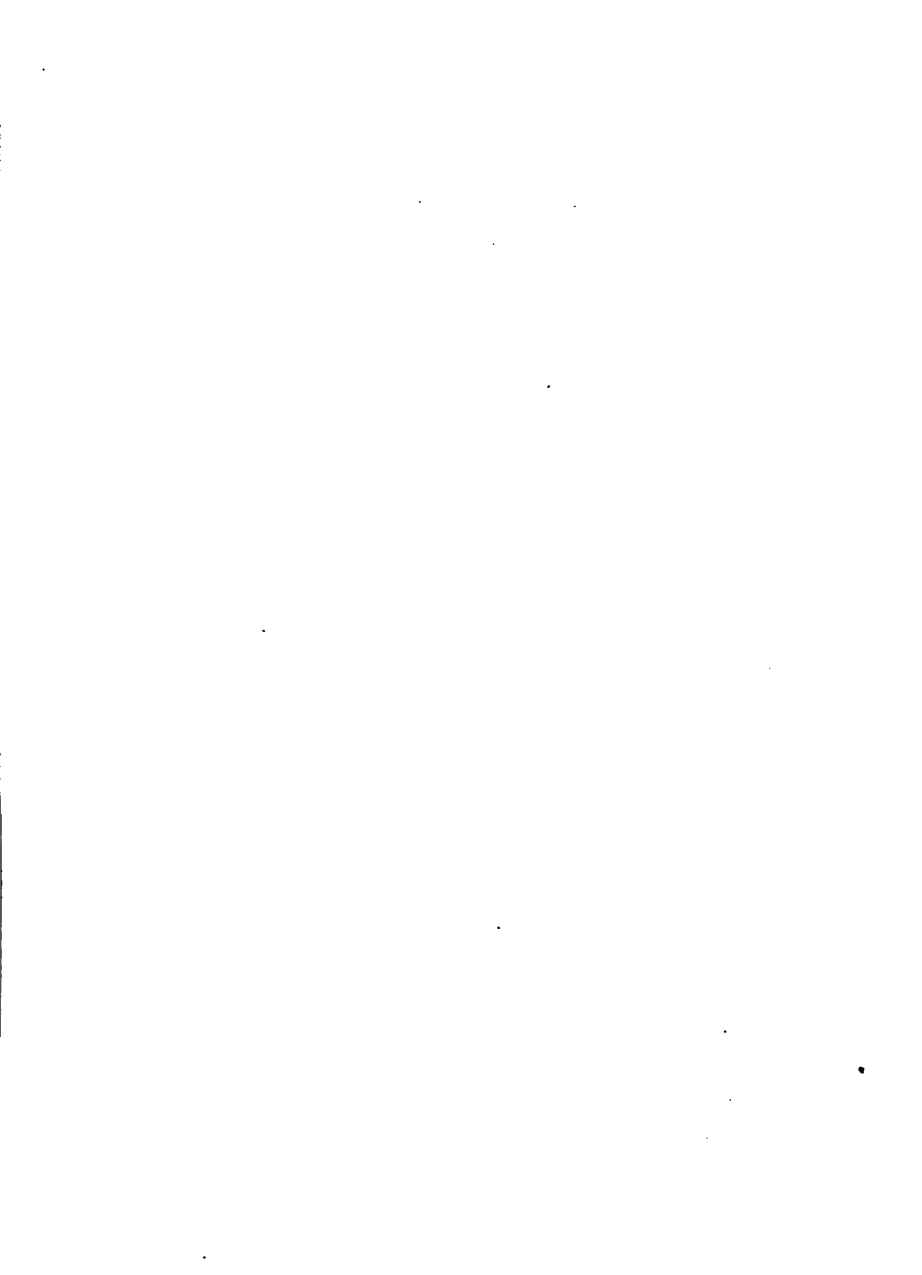
Πλὴν ἀλλὰ καὶ ἡμεῖς τὰ παρ' ἑαυτῶν προσ-  
θῶμεν. Τίνος γὰρ ἂν ἦτε συγγνώμης ἄξιοι, εἰ,  
τοῦ βασιλέως τοῦ ὑβρισμένου μὴ μνησικακοῦν- 5  
τος, ὑμεῖς, οἱ μὴδὲν τοιοῦτον παθόντες, τσαύ-  
την ὄργην ἐπιδείξαθε ; πῶς δέ, τοῦ θεάτρου  
τούτου λυθέντος, ὑμεῖς μυστηρίων ἄψεσθε, καὶ  
τὴν εὐχὴν ἐρεῖτε ἐκείνην, δι' ἧς κελευόμεθα λέ-  
γειν· Ἄφες ἡμῖν, καθὼς καὶ ἡμεῖς ἀφίεμεν τοῖς 10  
ὀφειλέταις ἡμῶν· τὸν ὑμῶν ὀφειλέτην ἀπαι-  
τοῦντες δίκην ; Ἡδίκησε μεγάλα καὶ ὑβρισεν ;  
Οὐδὲ ἡμεῖς ἀντεροῦμεν· ἀλλ' οὐ δικαστηρίου  
καιρὸς νῦν, ἀλλ' ἐλέους, οὐκ εὐθυνῶν, ἀλλὰ  
φιλανθρωπίας, οὐκ ἐξετάσεως, ἀλλὰ συγχωρή- 15  
σεως, οὐ ψήφου καὶ δίκης, ἀλλὰ οἴκτου καὶ  
χάριτος. -Μὴ τοίνυν φλεγμαινέτω τις, μὴδὲ  
δυσχεραινέτω, ἀλλὰ μᾶλλον δεηθῶμεν τοῦ  
φιλανθρώπου Θεοῦ, δοῦναι αὐτῷ προθεσμίαν  
ζωῆς, καὶ τῆς ἀπειλουμένης ἐξαρπάσαι σφα- 20  
γῆς, ὥστε αὐτὸν ἀποδύσασθαι τὰ πεπλημμε-  
λημένα· καὶ κοινῇ προσέλθωμεν τῷ φιλαν-

θρώπῳ βασιλεῖ, ὑπὲρ τῆς Ἐκκλησίας, ὑπὲρ  
 τοῦ θυσιαστηρίου, ἕνα ἄνδρα τῇ τραπέζῃ τῇ  
 ἱερᾷ χαρισθῆναι παρακαλοῦντες. Ἄν τοῦτο  
 ποιήσωμεν, καὶ αὐτὸς ὁ βασιλεὺς ἀποδέξεται,  
 5 καὶ ὁ Θεὸς πρὸ τοῦ βασιλέως ἐπαινέσεται, καὶ  
 μεγάλην ἡμῖν τῆς φιλανθρωπίας ἀποδώσει τὴν  
 ἀμοιβήν. Ὡσπερ γὰρ τὸν ὠμὸν καὶ ἀπάνθρω-  
 πον ἀποστρέφεται καὶ μισεῖ, οὕτω τὸν ἐλεή-  
 μονα καὶ φιλάνθρωπον προσίεται καὶ φιλεῖ·  
 10 κὰν μὲν δίκαιος ὁ τοιοῦτος ᾗ, λαμπροτέρους  
 αὐτῷ πλέκει τοὺς στεφάνους· ἂν δὲ ἀμαρτω-  
 λός, παρατρέχει τὰ ἀμαρτήματα, τῆς πρὸς τὸν  
 ὁμόδουλον συμπαθείας ἀμοιβὴν αὐτῷ ταύτην  
 ἀποδιδούς· Ἐλεον γάρ, φησί, θέλω, καὶ οὐ  
 15 θύσιαν· καὶ πανταχοῦ τῶν Γραφῶν ὁρᾷς αὐ-  
 τὸν τοῦτο ἀεὶ ἐπιζητοῦντα, καὶ ταύτην λύσιν  
 τῶν ἀμαρτημάτων εἶναι λέγοντα. Οὕτω τοίνυν  
 αὐτὸν καὶ ἡμεῖς ἴλεων ἐργασώμεθα, οὕτω τὰ  
 ἡμέτερα διαλύσωμεν πλημμελήματα, οὕτω τὴν  
 20 Ἐκκλησίαν κοσμήσωμεν· οὕτω καὶ βασιλεὺς  
 ἡμᾶς ὁ φιλάνθρωπος ἐπαινέσεται, καθάπερ  
 ἔφθην εἰπών, καὶ ἅπας ὁ δῆμος κροτήσῃ, καὶ  
 τὰ πέρατα τῆς οἰκουμένης τὸ φιλάνθρωπον καὶ  
 ἡμερον τῆς πόλεως θαυμάσεται, καὶ μαθόντες  
 25 οἱ πανταχοῦ τῆς γῆς τὰ γενόμενα, κηρύξουσιν

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ἡμᾶς. Ἵνα οὖν ἀπολαύσωμεν τῶν τοσούτων ἀγαθῶν, προσπέσωμεν, παρακαλέσωμεν, δεηθῶμεν, ἐξαρπάσωμεν τῶν κινδύνων τὸν αἰχμάλωτον, τὸν φυγάδα, τὸν ἰκέτην, ἵνα καὶ αὐτοὶ τῶν μελλόντων ἀγαθῶν ἐπιτύχωμεν, χάριτι καὶ φιλανθρωπίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα καὶ τὸ κράτος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.





## NOTES

Y. = Yenni's Greek Grammar.

H. = Hadley and Allen's Greek Grammar.

G. = Goodwin's Greek Grammar.

PAGE 1. — LINE 1. εὐκαιρον εἰπεῖν : supply *ἐστὶ* ; Y. 145. 3, n. 1 ; H. 952 ; G. 261, n. 1.

2. Ματαιότης, κ.τ.λ. : *Vanity of vanities, all is vanity.* The expression is a Hebraism ; Ecclesiastes i. 1. This is the text which Bossuet chose for his famous funeral sermon over the Duchess of Orleans.

3. Ποῦ νῦν : *where now is the brilliant costume of your consulship?* The student will note that hereafter *ἐστὶν* is often omitted. λαμπρὰ . . . περιβολή : Y. 102 ; H. 620 ; G. 138.

8. κολακίαι : Goldsmith, in the *Vicar of Wakefield*, Chap. VI., has : " Where are now the revellers, the flatterers, that he could once inspire and command ? " St. John had remonstrated with Eutropius on the subject of his public spoiliations ; but the unscrupulous eunuch was too much accustomed to listen to the language of his base sycophants and needy adventurers to be restrained by the language of truth. Πάντα ἐκεῖνα σίχεται : Y. 101, n. 3 ; H. 604 ; G. 135. 2.

11. Καὶ ἀπὸ τῆς ῥίζης, κ.τ.λ. : literally, *And as for the rest, shaken even from the root itself.*

13. ὡς : sometimes takes the infinitive, like *ὥστε*, generally to express a result, seldom to express a purpose.

14. αὐτὰ . . . τὰ νεύρα : *the very fibres.* διασαλεύσαι : Y. 51. 2 ; H. 851 ; G. 205.

15. Ποῦ . . . οἱ πεπλασμένοι φίλοι: *where at this moment are those feigned friends?*

PAGE 2. — LINE 1. ὁ τῶν παρασίτων ἐσμὸς: *parasitos* literally means one who dines with others. In ancient times it was applied to the one who took charge of the corn allotted for public sacrifices. Later it came to mean a class of priests who took their meals in common. In modern usage it signifies a hanger-on, one who fawns or flatters.

2. ἄκρατος: *strong wine*; an adjective, with which *οἶνος, wine*, must be supplied; Y. 28, κ. 3; H. 251, b; G. 71.

4. πρὸς χάριν: *for the sake of favor*.

5. Νύξ . . . ὄναρ: the article is often omitted with many common designations of time and place.

6. ἡμέρας γενομένης: Y. 149. 1; H. 970; G. 278.

PAGE 3. — LINE 1. Ἐλεγόν: what force has the imperfect here? *ἔτι . . . ἐστίν*: Y. 115. 4; H. 930 (1); G. 241. 2.

2. Σὺ: Y. 134; H. 677; G. 144. ἡμῶν: Y. 138. 4; H. 742; G. 171. 2. ἠνείχου: Y. 45. 3, κ. 1; H. 361, a; G. 105, κ. 3.

3. ἀγνώμων: supply *πλοῦτος*.

9. τάλαιθῃ: Y. 5; H. 76; G. 11. μᾶλλον τῶν κολακευόντων: *I love you better than they who flatter you*. Y. 133; H. 643; G. 175.

12. Ἀξιοπιστότερα, κ.τ.λ.: *the wounds of friends are more trustworthy than the voluntary kisses of enemies*. This is cited from Proverbs xxvii. 6.

20. τὴν φιλίαν: Y. 106; H. 658; G. 141, κ. 2.

22. Ἄλλ' οὐχ ἡμεῖς οὕτως: supply *ποιούμεν*: *but we do not act in this manner*.

PAGE 4. — LINE 1. δυσχεραίνοντός: Y. 148; H. 968; G. 277. σοῦ οὐκ ἀπετηδόμεν: Y. 133. 1; H. 748; G. 174.

3. *παρὰ σοῦ* : Y. 138. 5 ; H. 818, *a* ; G. 197, *n. 1.* *παρὰ σοῦ* does away with the addition of *σέ* to *ὑπεδέξατο*.

4. *τὰ δὲ θεραπευθέντα, κ.τ.λ.* : *whereas the theatres which you courted, and about which you were oftentimes indignant with me, have betrayed and ruined you.*

7. *ἐπαυσάμεθα . . . λέγοντες* : Y. 148. 3 ; H. 981 ; G. 279. 1.

9. *σαντὸν* : Y. 33, *n.* ; H. 266, *a* ; G. 80.

12. *ὄργης* : Y. 138. 1 ; H. 740 ; G. 170. 2.

14. *δικτύων . . . ἐξαρπάσαι* : Y. 138. 1 ; H. 748 ; G. 174.

15. *τῷ κειμένῳ* : dative depending on *ἐπεμβάλων*.

16. *ἀλλὰ τοῦς, κ.τ.λ.* : *but desiring to make those more secure who are still standing.*

19. *διατηρήσαι* : governed in the infinitive by *βουλόμενος* understood. *οὐ καταποντίζων, κ.τ.λ.* : *not by drowning one who is tossed by the waves, but as instructing those who are sailing with a favorable breeze.*

21. *ὥστε* : Y. 115. 3 ; H. 953 ; G. 237. *-μή* : Y. 112. 3 ; H. 1023 ; G. 237, *rem.*

PAGE 5.—LINE 1. *Πῶς . . . ἂν . . . γένοιτο* : Y. 118 and 141 (3) ; H. 870, *e* ; G. 213. 3. *Ἐί . . . ἐννοώμεθα* : this use of the subjunctive with *εἰ* is not found in Attic prose, but has been borrowed by the Greek Fathers from the Doric and the Ionic writers.

3. *οὗτος* = Eutropius. *εἰ ἴδεις . . . οὐκ ἂν ὑπέμεινε* : Y. 144. 2 ; H. 895 ; G. 222.

5. *οὗτος . . . ἐγένετο βελτίων* : Y. 137 ; H. 726, *b* ; G. 136. *οἰκοθεν* : literally, *from his own house* ; but here it is equal to *παρ' ἑαυτοῦ, of himself, in his own heart, by his own efforts.*

6. *οἱ κομῶντες* : *κομᾶω* ; literally means to let the hair grow long, as a sign of gentility ; hence, *to be proud, to plume one's self.*

7. πλούτῳ: Y. 123; H. 776; G. 188. 1. τούτου = Eutropius.

9. ἄν εἴποι: Y. 141 (3); H. 872; G. 226. 2 (b).

10. αὐτῶν: i.e. τῶν ἀνθρωπίνων πραγμάτων. ἐλάττω: accusative contracted for ἐλάττονα from μικρός; he will say less than the truth, i.e. any expression of the insignificance of human affairs will fall short of the reality.

12. οὕτως ἐστίν, κ.τ.λ.: so perishable are they, and nothing more than nonentities.

14. ἔχει = they have; agreeing with the neuter plural τὰ ἀνθρωπίνα πράγματα understood.

15. δῆλον: Y. 149. 2, n. 1; H. 973, a; G. 278. 2. τούτου: than this man (Eutropius).

16. οὐ πᾶσαν τὴν οἰκουμένην: supply γῆν: did he not surpass the whole inhabited world in wealth?

17. τῷ πλούτῳ: dative of manner. πρὸς αὐτὰς . . . τὰς κορυφάς: to the very pinnacle, i.e. the highest points, the heights.

22. βλέπων: expecting.

PAGE 6.—LINE 1. αἰσθάνεται τῆς ἀκτίνας: Y. 138. 4; H. 742; G. 171. 2.

4. ὅσα, or ὅσον ἔν, followed by a verb in the subjunctive, means how much soever.

9. Τῇ . . . προτεραία: Y. 126; H. 782; G. 189.

11. πρὸς βίαν: used in an adverbial sense for βία, by force, by violence.

12. πύξινον, κ.τ.λ.: his face was then livid, and is at present disposed no better than that of a person already dead.

19. ἐπιβαίνων . . . τῇ συμφορᾷ: Y. 139. 2; H. 764. 2; G. 184. 2.

PAGE 7.—LINE 3. τὸ ἄστρογον: used here as a substantive; I parade his sufferings from a desire to soften their

*hard-heartedness by my narrative.* τοῖς διηγήμασι: Y. 123; H. 776; G. 188.

5. τοῦτον = Eutropius. ἀγανακτεῖς: Y. 117; H. 865; G. 241. 1.

21. Ἑλληνας = *the pagans*. This expression is used by the Fathers in the sense of ἔθνη and ἔθνηκοι, *the gentiles*.

22. αὐτῆς: of the Church.

PAGE 8. — LINE 3. μόνη: *she alone*.

5. πρὸς = *against, in spite of, opposing*.

6. τοῦτο τῷ θυσιαστηρίῳ κόσμος: *this deed is an ornament to the altar*.

7. τὸ: *the fact, the deed*. τὸν ἑναγῆ . . . πλειονέκτην . . . ἄρπαγα: Y. 116. 1; H. 939; G. 134. 2.

8. ἄπισθαι τοῦ θυσιαστηρίου: Y. 138. 3; H. 738; G. 171. 1.

9. Μὴ λέγε: Y. 112; H. 874; G. 283. 2. ἡ πόρνη: St. Luke vii. 36-50.

17. Ἄφες, κ.τ.λ.: St. Luke xxiii. 34.

18. αὐτοῖς: Y. 139. 3; H. 764. 2; G. 184. 2.

20. διὰ τῶν ἔργων: *by experience*.

25. ἵνα μὴ πάθητε: Y. 115. 1; H. 881; G. 216. 1.

PAGE 9. — LINE 4. βασιλικῆ εἰκόνι: Y. 139. 1; H. 768; G. 184. 4. ἄν γένοιτο: *potential optative*.

5. οὐχ: is joined with *μόνον*; *not only*.

10. πιθανότητι: Y. 139. 3; H. 777; G. 188. 1, N. 2.

15. οὗτος = Eutropius, whom St. John has not mentioned by name.

25. παντὸς . . . φαινομένην: *looking uglier than any wrinkled old hag*; literally, *having wrinkles*.

PAGE 10. — LINE 1. καθάπερ, κ.τ.λ.: *having been denuded of its enamel and pigments by adversity, as by a sponge*.

7. Κἄν . . . εἰσέλθῃ . . . κερδαίνει: Y. 144. 3; H. 894. 1; G. 225.

9. τὸν σείοντα : Y. 148. 1 ; H. 982 ; G. 279. 2. τὴν οἰκουμένην : supply γῆν ; *the whole Roman Empire*.

16. οὕτως . . . μανθάνων : *thus he departs, instructed by experience in the lessons which Holy Scripture teaches by precepts*.

18. Πᾶσα σὰρξ : Isaiah xl. 6, 7.

21. Ὡσεὶ . . . ἀποπεισοῦνται : Psalms cxxvii. 2.

PAGE 11. — LINE 2. Ὡσεὶ . . . αὐτοῦ : Psalms cii. 3.

4. πρὸς τὴν ὄψιν : *toward this spectacle* ; ὄψιν in an objective sense.

13. ἀπὸ . . . καταφυγῆς : *from this man's taking refuge here*.

15. φάρμακα λαβὼν : *with a remedy*.

17. Ἄρα : Y. 118, n. 1 ; H. 1015 ; G. 282. 2.

PAGE 12. — LINE 1. Ἐπει . . . χώρα : Y. 137 ; H. 726, δ, 596 ; G. 136.

2. φέρε : *go, hasten, in the sense of ἀγε*.

3. βλαστήσαντες : Y. 149. 2, n. 4 ; H. 969, c ; G. 277. 3.

5. προσπέσωμεν : Y. 141 (1) ; H. 866. 1 ; G. 253 and κ. τῷ βασιλεῖ : *the Emperor Arcadius*.

10. ἧς : by attraction for ἧ. οὗτος = Eutropius.

14. αὐτῷ πεπλημμελημένων : Y. 138. 5, note at end ; H. 769 ; G. 188. 3.

15. αἰτούντων : supply τῶν στρατιωτῶν.

19. λογίζεσθαι : *be taken into account*. τοῖς μὲν : *i.e. τοῖς κατορθώμασιν*. Dative of cause.

20. ὑπὲρ δὲ . . . συγγινώσκων : *forgiving him as a fellow creature for the deeds which were otherwise*. τῶν ἑτέρως ἐχόντων : a milder expression than *πλημμελητάων*, and in keeping with the preference which Arcadius felt for Eutropius. The weak-minded Emperor still clung to the man who had so long maintained ascendancy over him.

23. θανάτου μεμνημένοι: literally, *having been reminded of death*; here signifies *claiming his death, claiming his head in punishment*.

25. ἀναμνήσας τῆς ἱεῖρας τραπέζης: Y. 138. 1; H. 742; G. 171. 2.

PAGE 13. — LINE 4. συγγνώμης ἕξιαι: Y. 129; H. 753, f; G. 178, n.

8. μυστηρίων ἐψέσθε: Y. 138. 3; H. 738; G. 171. 1.

10. Ἄφες: St. Matthew vi. 12. ἡμῖν: Y. 139. 2; H. 764. 2; G. 184. 2.

11. ὀφειλέτην ἀκαιτοῦντες δίκην: Y. 140. 4; H. 724; G. 164.

18. δεηθῶμεν . . . Θεοῦ: Y. 138. 1; H. 743; G. 171. 2.

20. ἐξαρπάσαι σφαγῆς: Y. 138. 1; H. 748; G. 174.

PAGE 14. — LINE 3. Ἄν . . . ποιήσωμεν . . . ἀποδέξεται: Y. 144. 3; H. 898; G. 223.

10. κἄν . . . ἢ . . . πλέκει: Y. 144. 3; H. 894; G. 223.

14. Ἐλεον . . . θυσίαν: Osee vi. 6.

15. πανταχοῦ τῶν Γραφῶν: *everywhere in the Scriptures*; πανταχοῦ governs the genitive of place.

17. Οὕτω . . . ἐργασώμεθα: *thus then we shall make him propitious*.

PAGE 15. — LINE 1. ἀπολαύσωμεν . . . ἀγαθῶν: Y. 138. 1; H. 740; G. 170. 2.

4. αὐτοί: *we ourselves*.

5. ἀγαθῶν ἐπιτόχωμεν: Y. 138. 3; H. 739; G. 171. 1. χάριτι . . . Ἀμήν: *by the favor and mercy of our Lord Jesus Christ, to whom be glory and power, now and for ever, world without end. Amen.*





## VOCABULARY

### A

- ἀγαθός**, ἡ, ὄν, *good, noble, virtuous, upright.*
- ἀγανακτίω**, ἴσω, *to feel irritation, to be vexed.*
- ἀγαπητός**, ἡ, ὄν, *beloved, dearly beloved.*
- ἀγνώμων**, ον, γεν. ονος, *ungrateful, thankless.*
- ἀγορά**, ἀς, ἡ, *a forum, market-place.*
- ἄγω**, ἄξω, ἦξα, ἤγαγον, ἦχα, *to lead, bring.*
- ἀγωνία**, ας, ἡ, *agony, anguish.*
- ἀδικῶ**, ἴσω, ἡδίκησα, ἡδίκηκα, *to do wrong.*
- ἀεί**, ever, *always, forever.*
- ἄθλιος**, α, ον, *wretched.*
- ἄθροος**, α, ον, *assembled together, collective; ἄθροον and ἄθροως, used adverbially, mean at once, suddenly.*
- αἷμα**, ατος, τό, *blood.*
- αἰρέω**, αἰρήσω, εἶλον, ἤρῃκα, *to take, to seize; mid., to choose, to prefer.*
- αἰσθάνομαι**, αἰσθήσομαι, ἤσθόμην, *to perceive, to see.*
- αἰσχρός**, ἄ, ὄν, *ugly, ill-favored.*
- αἰτέω**, ἴσω, ἤτησα, ἤτηκα, *to ask, to demand.*
- αἰχμάλωτος**, ον, *taken by spear or in war; used also as subst., a prisoner, a captive.*
- αἰών**, ὦνος, ὀ, ἡ, *age, generation.*
- ἀκάθαρτος**, ον, *impure, unclean.*
- ἄκαιρος**, ον, *unseasonable, ill-timed.*
- ἀκονάω**, ἴσω, *to sharpen, to whet.*
- ἀκούω**, ἀκούσομαι, ἤκουσα, ἀκήκοα, *to hear, to listen.*
- ἄκρατος**, ον, *unmixed, pure, unadulterated.*
- ἄκτις**, ἴνος, ἡ, *a ray, a beam; light of day.*
- ἀκύμαντος**, ον, *waveless, calm.*
- ἀλήθεια**, ας, ἡ, *the truth.*
- ἀληθής**, ἐς, *true, sincere; neuter is used adverbially.*
- ἀλλά**, *but; ἀλλὰ καί, but also.*
- ἄλυσις**, εως, ἡ, *a chain, a bond.*

ἀμάρτημα, ατος, τό, a failure, a fault.	ἀνήρ, ἀνδρός, ό, a man.
ἀμαρτωλός, όν, sinful.	ἄνθος, εος, τό, a flower.
ἀμείνων, ον, gen. οτος, better.	ἀνθρώπινος, η, ον, belonging to man, human.
ἀμήν, adv., so be it.	ἄνθρωπος, ου, ό, a man.
ἀμοιβή, ἤς, ἡ, a reward, a recompense.	ἀνίατος, ον, incurable.
ἄμωμος, ον, blameless.	ἀντί, prep. with gen., instead of, for.
ἄν, particle, when used with a verb, conveys a conditional meaning.	ἀντιλέγω (see λέγω), to contradict, to gainsay.
ἀναβαίνω, βήσομαι, ἀπέβην, ἀναβέβηκα, to mount, to go up, to climb.	ἀξίόπιστος, ον, trustworthy, reliable.
ἀνάγκη, ης, ἡ, a necessity, a want.	ἄξιος, ον, worthy, befitting.
ἀναλίσκω, ἀναλώσω, ἀνήλωσα, ἀνήλωκα, to use up, destroy.	ἄξιός, ώσω, ἤξιωκα, to think fit; to require, to demand.
ἀναμνησέσκω, ἀναμνήσω, ἀνέμνησα, to recall to mind, to remember.	ἄξιωμα, ατος, τό, a reputation, a rank.
ἀναφαίνω, ξάνω, ἔξηρα, to irritate afresh.	ἀπαγωγή, ἤς, ἡ, a leading or dragging away.
ἀνασπάω, σπάσω, to draw up, arrange.	ἀπαίτέω, ἤσω, to demand of or back.
ἀναφαίνω, φανώ, ἀπέφηρα, ἀπαπέφαγκα, to show forth, to proclaim.	ἀπαλός, ἡ, όν, tender, soft, gentle.
ἀνδροφόνος, ον, man-slaying, murderous.	ἀπανθρωπία, ας, ἡ, inhumanity, hard-heartedness.
ἀνεμος, ον, ό, wind, blast.	ἀπάνθρωπος, ον, inhuman.
ἀ. έχω (see έχω), to hold up, lift up; mid., to endure, to allow, to give heed to.	ἄπαξ, adv., once, already.
	ἄπαυ, ἄπαυσα, ἄπαν, every, all.
	ἀπάτη, ης, ἡ, cheating, fraud.
	ἀπειλέω, ἤσω, to threaten.
	ἀπειμι, ἀπέσομαι, ἀπέην, to go away, to depart.
	ἀπλόω, ώσω, ἤπλωσα, to unfold.

- ἀπό, prep. with gen., *of, from*.  
 ἀπογυμνῶ, ὤσω, *to strip*;  
 pass., *to be stripped bare*.  
 ἀποδέχομαι (see δέχομαι), *re-*  
*ceive back, take into favor*.  
 ἀποδίδωμι (see δίδωμι), *to give*  
*back, to deliver over*.  
 ἀποδύω, δύσω, *to strip off, to*  
*take off*.  
 ἀπόκρημνον, ου, τό, *precipice*.  
 ἀπόκρημνος, ου, *precipitous,*  
*craggy*.  
 ἀπολάμπω, ψω, *to shine forth*.  
 ἀπολαύω, σω, *to partake of,*  
*to agitate, to enjoy*.  
 ἀπόλλυμι, οἱ ἀπολλύω, ἀπο-  
 λέσω, ἀπόλεσα, ἀπόλεκα, *to*  
*utterly destroy*.  
 ἀποξηραίνω, ανῶ, *to wither*  
*away, to become dry*.  
 ἀποπηδάω, ἤσω, *to turn away*  
*from, desert, abandon*.  
 ἀποπίπτω (see πίπτω), *to fall*  
*off, to decay*.  
 ἀποστρέφω, ψω, ἐστροφα, *to*  
*turn away or aside*.  
 ἀποτεινῶ, τευῶ, *to lengthen,*  
*to stretch out*.  
 ἀποτειχίζω, ἰσω, *to blockade,*  
*to shut out, to cut off*.  
 ἀποτέμνω, τεμῶ, ἀπέταμον,  
 ἀποτέμμηκα, *to cut off, to*  
*separate from*.  
 ἄπτω, ἀψω, ἦψα, *to fasten to*  
*or on; mid., to cling to, to*  
*grasp, to touch*.  
 ἄρα, interrogative particle,  
 usually expecting negative  
 answer, *then? why then?*  
 ἀράχνη, ης, ἡ, *a spider, a spi-*  
*der's web*.  
 ἄριστον, ου, τό, *the morning*  
*meal, breakfast*.  
 ἀρκέω, ἔσω, ἤρκεσα, *to ward*  
*off, to assist*.  
 ἀρνέομαι, ἤσομαι, *to deny, to*  
*refuse, disown*.  
 ἄρπαξ, αἰος, ὁ, ἡ, *a robber,*  
*plunderer*.  
 ἀσθενής, ἐς, *weak, feeble*.  
 ἀσπίς, ἰδος, ἡ, *a shield*.  
 ἄστοργος, ου, *heartless, bar-*  
*barous; neuter used as a*  
*subst., hardness, insensi-*  
*bility*.  
 ἄσυλος, ου, *inviolate, free*  
*from plunder, safe*.  
 ἀσφάλεια, ας, ἡ, *security,*  
*safety*.  
 ἀσφαλής, ἐς, *firm, secure, safe*.  
 αὐλή, ης, ἡ, *chamber, dwelling*.  
 αὐτός, ἡ, ὁ, *self; ὁ αὐτός, ἡ*  
*αὐτή, τό αὐτό, same, the very*  
*same; in oblique cases, him,*  
*her, it, them*.  
 ἀφανίζω, ἰσω, *to hide, to sup-*  
*press; pass., to disappear,*  
*vanish*.

ἀφελκω, ἔλξω or ἐλκύσω, ἀφελκυσσα, to drag away.

ἀφή, ἤς, ἡ, a touching, a touch.

ἀφίημι, ἀφήσω, ἀφήκα, ἀφείκα, to send forth, to allow, permit, pardon.

ἀφόρητος, ὄν, unbearable, insufferable.

## B

βαθύγειος, ον, with deep soil, fruitful.

βάραθρον, ου, τὸ, a pit, abyss.

βάρβαρος, ον, barbarous, foreign; as subst., a barbarian.

βασιλεύς, ἑως, ὁ, a king.

βασιλικός, ἡ, ὄν, royal, princely, kingly.

βέλτραχος, ου, ὁ, a frog.

βελτίων, ον, gen. ονος, comparative of ἀγαθός; better.

βῆμα, ατος, τὸ, a step, altar step.

βία, ας, ἡ, force, strength.

βιωτικός, ἡ, ὄν, of or pertaining to life, worldly.

βλάπτω, βλάψω, βέβλαφα, to harm, to damage, hurt.

βλαστάνω, βλαστήσω, ἐβλαστον, to burst forth, to bring forth or up.

βλέπω, ψω, ἐβλεψα, βέβλεφα, to see, behold.

βοάω, βοήσω, to shout, roar, howl.

βούλομαι, βουλήσομαι, ἐβουλήθη, βεβούλημαι, to wish, to be willing.

βραχύς, εἶα, ὅ, few, little; neuter as adverb, a little, a short time.

## Γ

γάρ, conj., for.

γῆ, γῆς, ἡ, the land, earth.

γίγνομαι or γίνομαι, γενήσομαι, ἐγενόμην, γεγένημαι or γέγονα, to be, to become, to be born, to happen.

γινώσκω, γνώσομαι, ἔγνω, ἔγνωκα, to know, understand, to be aware of.

γλῶσσα or γλῶττα, ἡ, ἡ, the tongue, language.

γούν, restrictive particle, at least, at any rate.

γραῖδιον, ου, τὸ, an old hag.

γράμμα, ατος, τὸ, a letter, inscription.

γραφῆ, ἡς, ἡ, a writing. Αἱ Γραφαί, the Scriptures.

γυμνός, ἡ, ὄν, naked, bare.

γυναικόν, ὠνος, ὁ, the women's part of the house, gynecium.

γυνή, γυναικός, ἡ, a wife, spouse.

## Δ

δάκρυ, *vos, τό, a tear.*

δέδοικα, *ξδεισα, be afraid, fear.*

δει, *δεήσει, it is necessary.*

δείκνυμι, *δείξω, ξδειξα, δέδειχα, to manifest, to show.*

δειλός, *ή, έν, cowardly, timid.*

δειπνον, *ου, τό, the chief meal, dinner, banquet.*

δένδρον, *ου, τό, a tree.*

δέομαι, *δεήσομαι, έδεήθην, δεδέημαι, to beg for, to ask.*

δεσμός, *ου, ό, a bond, a fetter.*

δεσμώτης, *ου, ό, a prisoner.*

δέχομαι, *δέξομαι, έδέχθην, δεδέγμαι, to receive, to take.*

δέω, *δήσω, ξδησα, δεδεκα, to bind, fasten, fetter.*

δηλος, *η, ου, manifest, evident.*

δηλώω *or δηλώ, ώσω, έδηλωσα, to prove, manifest, to make clear.*

δήμιος, *ου, belonging to the people; subst., a public executioner.*

δήμος, *ου, ό, people, populace.*

διά, *prep., with gen., through, arising from, by reason of; with acc., during, throughout, on account of.*

διάδημα, *ατος, τό, diadem.*

διάκειμαι, *διακείσομαι, to be disposed, affected.*

διακόπτω, *ψω, to break or burst through.*

διαλύω (see λύω), *to part asunder, to disperse, to dissolve, to tear up, to relax.*

διάνοια, *ας, ή, mind, intellect.*

διαπαντός, *adv., throughout, always.*

διαρρήγνυμι, *διαρρήξω, διερράγην, to break or rend in twain.*

διασαλεύω, *σω, to greatly agitate, disturb, frighten.*

διασπάω, *άσω or ασομαι, to tear asunder, rend to pieces.*

διατηρέω, *ήσω, to watch closely.*

διάφορος, *ου, different.*

διδάσκαλος, *ου, ό, ή, a teacher, a master.*

δίδωμι, *δώσω, ξδωκα, δεδωκα, to give, to grant.*

διήγημα, *ατος, τό, a narrative.*

διηκεώς, *adv., uninterruptedly, continuously.*

δικαιος, *α, ου, just, righteous.*

δικαστήριον, *ου, τό, a court of justice.*

δικη, *ης, ή, satisfaction, right.*

δικτυον, *ου, τό, any network, a snare.*

διό, *conj., wherefore, on which account; διόπερ has the same meaning.*

- δοκέω, δόξω, ἔδοξα, δεδόκηκα, to think, to suppose; intransitive, to seem, appear.
- δόξα, ης, ἡ, glory.
- δοξάζω, άσω, to glorify, to extol.
- δόρυ, ατος, το, a spear, javelin.
- δούλος, ου, ό, a slave, bondman.
- δραπέτεύω, σω, to run away, to flee.
- δραπέτης, ου, ό, a fugitive, a runaway.
- δύναμαι, δυνήσομαι, ἐδυνήσάμην, δεδύνημαι, to be able, to be capable.
- δύναμις, εως, ἡ, power, strength.
- δυναστεία, ας, ἡ, power, sovereignty, favor.
- δυσημερία, ας, ἡ, an unlucky day.
- δυσχεραίνω, ανώ, to be in misfortune, to suffer.
- E**
- ἔαρ, ἔαρος, τό, spring.
- ἐαρινός, ἡ, όν, vernal, belonging to spring.
- ἑαυτοῦ, ης, οὔ, reflexive pronoun, of himself, of herself, of itself.
- ἐγγράφω, ψω, γέγραφα, to inscribe, to write upon.
- ἐγκαλέω (see καλέω), to accuse, censure.
- ἐγκλημα, ατος, τό, accusation, complaint, reproach.
- ἐγκώμιος, ον, at home; ἐγκώμιον, ου, τό, as subst., panegyric.
- ἐγχέω, ἐγχεύσω, ἐνέχεια, pour in.
- εἰ, conditional particle, if.
- εἶδω (obsolete in pres. act., supplied by ὀράω), to know, see.
- εἰκός, ότος, τό, like, likeness, image; neut. part., likely, reasonable, probable; (with ἐστὶ understood) it is likely.
- εἰκῶν, όνος, ἡ, portrait, statue.
- εἶμι, ἔσομαι, to be.
- εἰς or ἐς, prep. with acc., to, toward.
- εἷς, μία, ἓν, one.
- εἰσέρχομαι (see ἔρχομαι), to come in, to enter.
- εἰσοδος, ου, ἡ, an entry, hall.
- ἐκ and ἐξ, prep. with gen., from, out of.
- ἐκαστός, η, ον, every, every one, each. (Lat. quisque.)
- ἐκβακχεύω, σω, to excite, make frantic, to rage frantically.
- ἐκβάλλω, βαλῶ, ἐξέβαλον, ἐκβέβληκα, to cast out, drive out.
- ἐκδικία, ας, ἡ, vengeance.
- ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, that person, he, that. (Lat. ille.)
- ἐκκλησία, ας, ἡ, church.

ἐκμάσσω, ξω, to wipe out, to efface.

ἐκούσιος, α, ον, voluntary.

ἐκπίπτω (see πίπτω), to fall off or down.

ἐκπομπεύω, σω, to divulge, to publish.

ἐλάττων, ον, gen. ονος, less (comparative of μικρός).

ἐλέγχω, ξω, ἤλεγξα, to disgrace, denounce, to reprove.

ἐλεινός, η, ον, pitiable, pitious.

ἐλεημοσύνη, ης, ἡ, pity, mercy.

ἐλεήμων, ον, pitiful, merciful.

ἔλεος, εου, ό, also ἔλεος, ἐλέεος, ἐλέους, τό; pity, mercy, compassion.

ἐλεύθερος, α, ον, free.

ἔλκος, εος, τό, a wound, sore, ulcer.

Ἕλλην, ηρος, ό, a Greek, a Hellen, gentile.

ἐμός, ή, όν, possessive adj., my, mine.

ἐμπροσθεν, before, of old.

ἐν, prep. with dat., in.

ἐναγής, ἐς, blood-guilty, polluted.

ἐνδεής, ἐς, poor, in want, needy.

ἐνεκα or ἐνεκεν, with gen., on account of, for the sake of. ἐνθα, adv., there, where.

ἐννοέω, ήσω, ἐεννόησα, ἐννενόηκα, to think of, to consider.

ἐνταῦθα, adv., here.

ἐντεθεν, adv., hence, henceforth, here.

ἐντρέπω, ψω, to turn about; metaphorically, to make ashamed.

ἐξαρπάξω (see ἀρπάξω), ξω, to snatch away, to rescue.

ἐξέτασις, εως, ή, a searching out, a military inspection.

ἐξυτελλίζω, σω, to hold cheap, to despise, think meanly of.

ἐπάδω, άσομαι, to sing, chant, repeat.

ἐπαινέω, έσω, ἐπήνεσα, to approve, sanction.

ἐπει, conj., after that, since that, since.

ἐπειδή, conj., since, seeing that, because, inasmuch as.

ἐπείτεπ, conj., since, really, seeing that.

ἐπεμβαίνω, βησομαι, ἐπενέβην, to trample upon, insult.

ἐπί, prep. with gen., in, on, over, with; with dat., after, against; with acc., against, to, for.

ἐπιγραφή, ης, ή, an appearance, outward show, pigment.



ἐπιδείκνυμι (see δείκνυμι), to exhibit, display.	εὐκαιρος, ον, in season, seasonable, opportune.
ἐπιζητέω, ἦσω, to seek for, or after.	εὐπραγία, ας, ἡ, welfare, prosperity.
ἐπικίμαι, κέλομαι, to press upon, be urgent.	εὐτέλεια, ας, ἡ, cheapness, worthlessness.
ἐπικηρος, ον, weak, infirm, perishable, subject to death.	εὐτέλης, ἐς, mean, worthless, abject.
ἐπιλέγω, ξω, εἶπον, to say.	εὐφήμια, ας, ἡ, praise, applause, acclamation, shout.
ἐπισπάω, σπάσω, to draw on, induce.	εὐχή, ἦς, ἡ, prayer.
ἐπιτιμάω, ἦσω, to reprove, reprehend, rebuke.	ἐχθρός, ἄ, ὄν, hateful, hated; as subst., one's enemy.
ἐπιτριμμα, ατος, τό, anything rubbed or smeared on.	ἔχω, εἶχον, ἔξω or σχήσω, ἔσχον, ἔσχηκα, to have, to hold.
ἐπιτυγχάνω, τεύξομαι, ἐτυχον, τετύχηκα, to light upon, fall in with.	<b>Z</b>
ἔπος, εος, τό, a word.	ζωή, ἦς, ἡ, life.
ἐργάζομαι, ἀσομαι, ἐργασάμην, ἐργασμαι, to work, make, cause.	<b>H</b>
ἔργον, ου, τό, work, deed, experience.	ἤδη, adv., now, already.
ἐρημία, ας, ἡ, desolation, destitution.	ἡδονή, ἦς, ἡ, pleasure, enjoyment.
ἔρχομαι, ἐλεύσομαι, ἦλθον, ἔλθλυθα, to come, arrive.	ἡμέρα, ας, ἡ, a day.
ἔσμος, ου, ὄ, a swarm of bees, any swarm or flock.	ἡμερος, ον, also α, ον, gentle, kind.
ἕτερος, α, ον, other, the other.	ἡνίκα, adv., when, whenever, at which time.
ἕτερός, adv., otherwise, differently.	ἡρνήσαντο (see ἀρνέομαι).
εἰθνήσων, ου, ὄ, an investigator.	<b>Θ</b>
	θάλαμος, ου, ὄ, a chamber, abode.
	θαλία, ας, ἡ, bloom, good

<i>cheer</i> ; in plural, <i>festivities, feasts.</i>	ικέτης, ου, ὁ, <i>a suppliant.</i>
θάνατος, ου, ὁ, <i>death, destruction.</i>	ἔλεως, ων, <i>propitious, gracious.</i>
θαύμα, ατος, τό, <i>admiration, esteem.</i>	ἱμάτιον, ου, τό, <i>a mantle, cloak.</i>
θαυμάζω, ἄσω, <i>to admire, to wonder at.</i>	ἵνα, conj., <i>that, in order that.</i>
θεατής, οὔ, ὁ, <i>a spectator.</i>	Ἰουδαίος, ου, ὁ, <i>a Jew.</i>
θέατρον, ου, τό, <i>theatre, spectacle.</i>	ἵπποδρομία, ας, ἡ, <i>a horse or chariot race.</i>
θέλω, θελήσω, ἐθέλησα, τεθέληκα, <i>to wish.</i>	ἵστημι, στήσω, ἔστησα, ἔστηκα, <i>to stand, place, arrange.</i>
Θεός, οὔ, ὁ, <i>God.</i>	ἰσχύς, ὅς, ἡ, <i>strength, force.</i>
θεραπευτής, οὔ, ὁ, <i>an attendant, fawner, servant.</i>	
θεραπεύω, σω, <i>to take care of, to cure, to serve.</i>	<b>Κ</b>
θόρυβος, ου, ὁ, <i>applause, noise.</i>	καθαίρω (see ἀλέω), <i>to overthrow, destroy.</i>
θρόνος, ου, ὁ, <i>throne, chair of state.</i>	καθάπερ, <i>even as, just as.</i>
θυμός, οὔ, ὁ, <i>anger, rage, wrath.</i>	καθαρός, α, ὄν, <i>pure, clean.</i>
θύρα, ας, ἡ, <i>a door, entrance.</i>	κάθημαι, ἐκάθημην, <i>to sit.</i>
θυσία, ας, ἡ, <i>sacrifice.</i>	καθίστημι (see ἵστημι), <i>to be placed, to sit down.</i>
θυσιαστήριον, ου, τό, <i>an altar.</i>	καθώς, ας, <i>according as.</i>
	καί, and, also.
<b>Ι</b>	καιρός, οὔ, ὁ, <i>time, season.</i>
ἰδοῦ, adv., <i>behold! lo! see there!</i>	καλέω, ἔσω, ἐκάλεσα, ἐκέκληκα, <i>to call, summon.</i>
ἱερόν, οὔ, τό, <i>a temple.</i>	καπνός, οὔ, ὁ, <i>smoke.</i>
ἱερός, α, ὄν, <i>holy, sacred.</i>	καρδία, ας, ἡ, <i>the heart.</i>
Ἰησοῦς, οὔ, ὁ, <i>Jesus, the Saviour of mankind.</i>	καρπός, οὔ, ὁ, <i>fruit, produce.</i>
	κατά, prep. with gen., <i>from above, down from</i> ; with acc., <i>by, during, throughout.</i>
	καταβαίνω, βήσομαι, κατέβην,

βέβηκα, to come, go, or step down.	κενόω, ὤσω, to forsake, desert.
καταβάλλω, βαλῶ, κατέβαλον, βέβηκα, to throw or cast down, overthrow.	κερδαίνω, ανῶ, ἐκέρδανα, to gain, to profit by, to take heed, be benefited.
καταισχύνω, υνῶ, ἥσχυνα, ἥσχυγκα, to shame.	κέρδος, εος, τό, gain, profit, advantage.
καταμαραίνω, ανῶ, εμάρηνα, to put out, to quench; pass., to wither.	κεφαλή, ἦς, ἡ, the head.
καταπαύω, σω, to calm, to ap- pease, to assuage.	κῆδω, κηθήσω, to trouble, an- noy; pass., to be concerned for, be anxious.
καταποντιζῶ, ἰσω, to throw in- to the sea, to drown, to sink.	κηρύσσω, ξω, to proclaim, to extol.
κατασκευάζω, ἄσω, to furnish, to prepare.	κινδυνεύω, σω, to risk, haz- ard.
καταστῆλλω (see στέλλω), to keep down, to check.	κίνδυνος, ου, ὁ, a danger, haz- ard.
κατατρέχω (see τρέχω), to run down.	κίων, ονος, ὁ, ἡ, a pillar, column.
καταφέρω (see φέρω), to bear or bring down.	κλυδωνίζομαι, to be tossed by the waves.
καταφεύγω, ξομαι, κατέφυγον, πέφευγα, to fly for refuge, to betake one's self.	κοινῇ, dative feminine of κοί- νος, used as adverb, in com- mon, by common consent, together, unitedly.
καταφυγή, ἦς, ἡ, a refuge, place of refuge.	κολακεία, ας, ἡ, flattery, fawn- ing.
κατόρθωμα, ατος, τό, a good or right action.	κολακέυω, σω, to flatter or fawn upon.
κάτω, adv., down, downward.	κόλπος, ου, ὁ, the bosom.
κείμαι, κείσομαι, to lie down, to be prostrate.	κομάω, ἦσω, to have a luxuriant crop, wear long hair; met., to be proud, haughty.
κελεύω, σω, to exhort, to or- der.	κορυφή, ἦς, ἡ, the summit, top, highest point.

κοσμέω, ἤσω, to adorn, embellish.

κόσμος, ου, ὁ, an ornament, honor.

κράτος, εος, τό, power, dominion.

κρημνός, ου, ὁ, a precipice.

κροτέω, ἤσω, to clap, applaud.

κρότος, ου, ὁ, noise, applause, clapping, clamor, noise of dancers' feet.

κρύπτω, ψω, to hide, cover, conceal.

κτύπος, ου, ὁ, a chattering.

κύριος, ου, ὁ, a lord, master.

## Δ

λαγώς, ου, ὁ, a hare.

λαμβάνω, λήψομαι, ἔλαβον, ἔληφα, to receive, to take, take hold of, to gain.

λαμπάς, ἄδος, ἡ, a torch, lamp.

λαμπηδών, ὄνος, ἡ, lustre.

λαμπρός, ἄ, ὄν, brilliant, bright, distinct.

λάχανον, ου, τό, an herb.

λέγω, λέξω, ἔλεξα, to say, speak.

λέων, οντος, ὁ, a lion.

λιθινός, ἡ, ὄν, made of stone stony, petrified.

λιμὴν, ἑνος, ὁ, a harbor, haven.

λιμός, ου, ὁ, hunger, famine.

λιπαρός, ἄ, ὄν, fat, rich.

λογίζομαι, ἴσσομαι, to consider, reckon upon.

λόγος, ου, ὁ, a word, oration.

λοιπόν, adv., for the rest, further.

λύσις, εως, ἡ, deliverance, release.

λύω, λύσω, to loose, repeal, annul.

## Μ

μάγειρος, ου, ὁ, a cook.

μακρός, ἄ, ὄν, long, lengthy.

μάλα, adv., very, very much.

μαλάσσω, or μαλάττω, ξω, to soften, pacify.

μάλιστα, adv., superl. of μάλα, most of all, especially.

μᾶλλον, comp. of μάλα, more, more strongly, rather.

μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα, to learn, to ascertain.

μάρτυρ, υρος, ὁ, ἡ, a witness.

ματαιότης, ητος, ἡ, folly, vanity.

μέγας, μεγάλη, μέγα, great, large.

μελετάω, ἤσω, to practice, take heed, observe.

μέλλω, ἤσω, to be on the point of doing, to be about to do.

μῆλλον, *ον*, future, forthcoming.

μέν, certainly, truly.

μένω, *μενώ*, ξμείνα, *μεμένηκα*, to stay, remain.

μεσημβρία, *ας*, ἡ, midday, noon.

μέσος, *η*, *ον*, middle.

μετά, prep. with gen., with; with acc., after, together with, besides.

μεταβολή, *ης*, ἡ, a change; in plural, vicissitudes.

μηδέπω, adv., not or nor as yet.

μήτηρ, *μητρός*, ἡ, mother.

μικρός, *δ*, *όν*, small, little.

μιμνήσκω, *μνήσω*, ξμνησα, to remind, to call to mind.

μισέω, ἡσω, *μισήκα*, to hate.

μῖσος, *εος*, τό, hate, hatred.

μνησικακέω, ἡσω, to remember injuries.

μόνος, *η*, *ον*, only, alone; neuter is used as an adverb.

μυρίος, *α*, *ον*, numberless, countless, endless.

μυστήριον, *ον*, τό, a mystery, a sacrament.

## N

νεκρόω, ὤσω, to make dead; pass., to become lifeless.

νεῦρον, *ον*, τό, a sinew, tendon, fibre.

νεύω, νεύσω, to nod, bow.

νίκη, *ης*, ἡ, a victory, conquest.

νόμος, *ου*, ὁ, a law.

νόσος, *ου*, ἡ, a sickness.

νῦν, adv., now, at this very time.

νύξ, *νυκτός*, ἡ, night.

## Ξ

ξηραίνω, *ανῶ*, ἐξήρανα, to parch, to dry up, to wither.

ξίφος, *εος*, τό, a sword.

## O

ὁδός, *ου*, ἡ, a highway, road.

ὀδούς, *ὀδόντος*, ὁ, a tooth.

ὀδυνάω, ἡσω, to cause pain, distress; pass., to feel pain, to suffer.

οἶδα, perfect of εἶδω, used in present sense, to know, to feel.

οἰκέτης, *ου*, ὁ, a slave, a servant.

οἰκέω, ἡσω, ὀκησα, ὀκηκα, to inhabit.

οἰκία, *ας*, ἡ, a house, a dwelling.

οἰκοθεν, adv., from home; of himself, of one's self.

οἶκτος, *ου*, ὁ, pity, compassion.

οἰνοχόος, *ον*, pouring out

- wine; as subst., a cup-bearer.
- ολομαι, ολήσομαι, to think, suppose, believe.
- οιος, οια, οιον, such as, of such sort, manner, kind as.
- οίχομαι, οίχθσομαι, ῥχθμαι, to be or have gone.
- όλόκληρος, ον, entire, complete, perfect.
- όλος, η, ον, whole, entire.
- όμόδουλος, ον, a fellow slave.
- όμοιως, adv., in like manner, alike.
- όμολογέω, ήσω, to speak together, admit, grant.
- όμως, conj., nevertheless, notwithstanding.
- όναρ, τό, used only in the nom. and acc. singular, a dream.
- όνειδίζω, ίσω, to throw reproach upon.
- όνομα, ατος, τό, a name.
- όνομάζω, άσω, to name, to call.
- όπίσω, adv., behind, backwards.
- όράω, όψομαι, είδον, έώρακα, to see, to look.
- όργή, ής, ή, wrath, anger, passion.
- ός, ή, ό, relative pronoun, who, which.
- όσος, όση, όσον, as great as, how great.
- όσπερ, ήπερ, όπερ, who, which; the very man, thing.
- όταν, adv., whenever.
- ότε, adv., when.
- ότι, conj., because, that.
- ότιούθν, adv., anything at all.
- όύ, όύκ, όύχ, adv., no, not.
- όύδαμινός, ή, όν, powerless, feeble.
- όύδέ, adv., neither, nor, but not.
- όύδείς, όυδεμία, όυδέν, no one, none, not any.
- όύδενεία, ας, ή, nothingness, worthlessness.
- όύν, conj., then, therefore.
- όύρια, ας, ή, a fair wind.
- όύτος, αύτη, τούτο, demonstrative pronoun, this.
- όύτως or όύτω, adv., in this way, manner, so, thus.
- όφειλέτης, ον, ό, a debtor.
- όφθαλμός, ού, ό, an eye.
- όψις, εως, ή, sight, seeing, appearance.

## II

- πάθος, εος, τό, suffering, misfortune, anger, passion.
- παιδεύω, σω, to teach, to instruct.
- πάλιν, adv., back, backward.
- πανηγυρις, εως, ή, an assembly, banquet.

πανταχοῦ, adv., everywhere.  
 παρά, prep. with gen., by, from; with dat., among, beside; with acc., among, near, during.  
 παραινέω, ἔσω, to counsel, advise, admonish.  
 παρακαλέω (see καλέω), to invoke, call to aid.  
 παραπέτασμα, ατος, τό, a curtain, covering, a canopy, veil.  
 παράσιτος, ον, eating beside; as subst., a parasite, flatterer, hanger-on.  
 παρασκευάζω, ἄσω, prepare, get ready.  
 παρατρέχω (see τρέχω), to rush past, to escape.  
 πάρειμι, παρέσομαι, to be by or present, approach.  
 παρέρχομαι (see ἔρχομαι), to pass by, to surpass.  
 παρθένος, ου, ἡ, a virgin, a maid.  
 παρίστημι (see ἵστημι), to place before, present.  
 παροξύνω, υνῶ, to provoke, exasperate.  
 παροράω (see ὁράω), to overlook, slight.  
 πᾶς, πᾶσα, πᾶν, all, every, any.  
 Πάσχα, τό, indeclinable, the

feast of the Passover, the Paschal feast, Easter.  
 πάσχω, πέσομαι, ἔπαθον, πέπονθα, to suffer.  
 πάταγος, ου, ὄ, a clashing, clattering.  
 παύω, παύσω, to cease, leave off.  
 πείθω, πείσω, ἔπειθον, πέπεικα, to prevail upon, persuade; mid., obey, comply.  
 πείρα, ας, ἡ, experience.  
 πένης, ητος, ὄ, a poor man.  
 πείνια, ας, ἡ, poverty, need.  
 πέρας, ατος, τό, the end, extremity, purpose.  
 περί, prep. with gen., about, concerning; with dat., around, on account of; with acc., around, near, as to.  
 περιβάλλω, βαλῶ, περιέβαλον, περιβέβληκα, to throw around or about.  
 περιβολή, ἡς, ἡ, a surrounding, vesture, a dress, a costume.  
 περικείμει, κείσομαι, to be put around, have around.  
 περιστέλλω (see στέλλω), to wrap around, to protect.  
 περιστοιχίζω, ἴσω, to surround with nets, to hedge in.

περισφίγω, ξω, to tighten all around.	near, hard by; as subst., a neighbor.
περιτρέχω (see τρέχω), to run around, to surround.	πλούσιος, α, ον, rich, wealthy.
περιφανής, ές, manifest, illustrious.	πλούτος, ου, ό, wealth, riches.
πεσόντα, from πίπτω.	πνεύμα, ατος, τό, the wind, air.
πέτρα, ας, ή, a rock, stone.	πνευματικός, ή, όν, belonging to the wind, spiritual.
πηγή, ής, ή, a fount, a stream.	πνέω, πνεύσω, to breathe, to blow.
πηγός, ή, όν, firm, solid, strong.	ποιέω, ήσω, to do, make, produce, execute.
πηδάω, ήσω, to leap, bound.	ποικίλος, η, ον, various, elaborate, manifold.
πηρώω, ώσω, to incapacitate, deprive.	ποιός, α, ον, interrog. adj., of what nature? of what sort?
πιθανός, ή, όν, persuasive, calculated to persuade.	πολεμέω, ήσω, to quarrel, to wage war with.
πιθανότης, ητος, ή, persuasive-ness.	πολέμιος, α, ον, hostile.
πίπτω, πεσοῦμαι, έπεσον, πέπτωκα, to fall.	πόλεμος, ου, ό, a war, a fight.
πλάσσω, πλάσω, to shape, fabricate, falsify, to feign.	πόλις, εως, ή, a city, a town.
πλείων, ό, ή, neuter πλείον, more, greater, longer.	πολλάκις, adv., many times, often, very often.
πλέκω, ξω, to weave, unfold.	πολύς, πολλή, πολύ, many.
πλειονέκτης, ου, ό, an avaricious or grasping man.	πομφόλυξ, υγος, ή, a bubble.
πλεονεξία, ας, ή, advantage, superiority.	πορίζω, ίσω, to procure, to provide.
πλέω, πλεύσομαι, to sail.	πόρνη, ης, ή, a harlot.
πλημμελέω, ήσω, to err, to do wrong.	πορνικός, ή, όν, of or for harlots.
πλήν, adv., besides, moreover, except.	πορφυρίς, ίδος, ή, a purple garment.
πλησίος, α, ον, near; as adv.,	ποτέ, at any time, once.
	ποῦ, interrog. adv., where.



ποῖς, ποδός, ὀ, a foot.  
 πρᾶγμα, ατος, τό, a thing,  
 matter, affair, experience.  
 πράσσω or πράττω, ξω, to do,  
 accomplish.  
 πρό, prep. with gen., in front  
 of, before.  
 προβάλλω, προβαλῶ, προβέ-  
 βληκα; to throw before or  
 forward; pass., to stand on  
 guard, protect.  
 προδίδωμι (see δίδωμι), to for-  
 sake, betray.  
 προθεσμία, αι, ή, a day fixed  
 for anything, a limited pe-  
 riod:  
 πρόσρριζος, ον, by the roots;  
 neuter used as adv., up by  
 the roots.  
 πρόσ, prep. with gen., from,  
 by; with dat., near, before,  
 beside; with acc., toward,  
 against.  
 προσβολή, ης, ή, a pulling on  
 or upon, an attack, force.  
 προσδοκάω, ήσω, to expect,  
 await.  
 προσέρχομαι (see έρχομαι), to  
 approach, draw nigh.  
 προσηλώω, ώσω, to nail, affix  
 to.  
 προσήμι, προσήσω, προσήκα,  
 προσείκα, to admit, accept,  
 welcome.

προσπίπτω (see πίπτω), to  
 fall down or before, to pros-  
 trate one's self.  
 προστίθημι, θήσω, έθηκα, τέ-  
 θεικα, to add, associate with.  
 προστρέχω (see τρέχω), to  
 run to or toward.  
 προσωπίον, ου, τό, a mask.  
 πρόσωπον, ου, τό, a counte-  
 nance, face.  
 προτεραία, αι, ή, yesterday.  
 πρόην, adv., the day before  
 yesterday.  
 πρώτος, η, ον, first.  
 πτέρυξ, υγος, ή, a wing.  
 πτωχία, αι, ή, beggary.  
 πτωχός, ή, όν, beggarly, mean;  
 as subst., a beggar.  
 πυκνός, ή, όν, thick, dense.  
 πύξινος, η, ον, made of box-  
 wood.  
 πῶς, interrogative adv., how?  
 in what manner or way?

P

ρήμα, ατος, τό, a word, ex-  
 pression.  
 ρήσις, εως, ή, an expression,  
 a word, a speech.  
 ρίζα, ης, ή, a root, origin.  
 ρυτίς, ίδος, ή, a wrinkle.

Σ

σαλεύω, σω, to agitate, shake,  
 to toss.

σάλπιγξ, ιγγος, ἡ, a trumpet.	συγγνώμη, ης, ἡ, a pardon, forgiveness.
σάρξ, σαρκός, ἡ, flesh.	συγχώρησις, εως, ἡ, acquiescence, concession.
σαφῶς, adv., clearly, plainly.	σύλλογος, ου, ὁ, a gathering together, meeting, assembly.
σβέννυμι, σβέσω, ἔσβεσα, to quench, to extinguish.	συμπάθεια, ας, ἡ, sympathy.
σειαυτοῦ, ἡς, reflexive pronoun, of thyself.	συμπόσιον, ου, τό, a drinking party, entertainment, banquet.
σειώ, σεισω, to shake, move to and fro.	συμφορά, ἀς, ἡ, misfortune, disaster, calamity.
σήμερον, adv., to-day.	συνάγω (see ἀγω), to assemble, to bring together.
σιγῶν, ἦσω, to be silent.	συνδρομή, ἡς, ἡ, a tumultuous concourse.
σκεῦος, εος, τό, a vessel, furniture.	συνειδός, ὄτος, τό, conscience.
σκιά, ἀς, ἡ, a shadow.	συνίδω (see εἶδω), to see plainly or interiorly.
σοβῶ, ἦσω, to expel, clear away.	συνεχῆς, ἐς, continuous, unceasing.
σός, ἡ, ὄν, thy, thine, your.	συνεχῶς, adv., continually, unceasingly.
σπογγία, ἀς, ἡ, a sponge.	συντρέχω (see τρέχω), to rush or run together.
σπιυδή, ἡς, ἡ, haste.	συστέλλω (see στέλλω), to humble, abase.
σταυρώω, ὠσω, to crucify.	σφαγή, ἡς, ἡ, slaughter, butchery.
στάχυς, υος, ὁ, an ear of corn.	σφόδρα, adv., very, very much, exceedingly.
στέλλω, στελῶ, ἔστειλα, ἔσταλκα, to send, to dispatch.	σχήμα, ατος, τό, shape, form, appearance.
στέφανος, ου, ὁ, a crown, a garland.	σῶμα, ατος, τό, a body.
στρατιωτικός, ἡ, ὄν, of or belonging to a soldier.	
στρατόπεδον, ου, τό, a camp, an army.	
σύ, thou.	
συγγινώσκω (see γινώσκω), to make an allowance for, to pardon, to excuse.	

## Τ

τανθν, *now, at present.*

ταπεινός, ή, θν, *low, lowly.*

ταχύς, εία, υ, *quick, swift;*

neuter is used adverbially.

τείχος, εος, τό, *a fort, fortification.*

τέχνη, ης, ή, *art, artifice, invention.*

τήκω, ξω, *to melt; pass. and mid., to pine or waste away.*

τίκτω, τέξω, ξεκον, τέτοκα, *to bring, to bring forth, bear, produce.*

τιμωρία, ας, ή, *vengeance, punishment.*

τις, neuter τι, gen. τινός, *any one, some one.*

τις, neuter τί, gen. τίνος, *who? which?*

τιτρώσκω, τρώσω, *to wound, to hurt.*

τοίνυν, *so then, therefore.*

τοιούτος, τοιαύτη, τοιούτο, *such, of such a kind.*

τοιχος, ου, θ, *a wall (of a house).*

τοσαύτος, αύτη, ούτο, *so great, so large.*

τότε, adv., *at that time, then.*

τράπεζα, ης, ή, *a table.*

τραύμα, ατος, τό, *a wound.*

τρέμω, used only in the pres-

ent and imperfect, *to tremble, quake.*

τρέχω, θρέξομαι ογ δραμοῦμαι, ξεδραμον, δεδράμηκα, *to run, move quickly.*

τρόμος, ου, θ, *a trembling, a quivering, a shaking.*

τρόπαιον, ου, τό, *a trophy.*

## Υ

υβρίξω, ίσω, *to outrage, to insult.*

υγεια, ας, ή (used for υγίεια), *health, soundness.*

υμέτερος, α, ου, *your, yours.*

υμνος, ου, θ, *a song, praise.*

υπατεία, ας, ή, *a consulate, a consulship.*

υπέρ, prep. with gen., *over, above, concerning; with acc., beyond, over.*

υπό, prep. with gen., *under, from under, by, on the part of; with dat., under (implies rest); with acc., under, toward (implies motion).*

υποβρύχιος, ου (or α, ου), *under or beneath water, overwhelmed.*

υπογράφω, ψω, γέγραφα, *to sketch, delineate.*

υποδέχομαι (see δέχομαι), *to receive beneath; undertake.*

ὑπόκρισις, εως, ἡ, *hypocrisy, reply.*

ὑπομένω (see μένω), *to submit, to endure, bear, to experience.*

ὑστερον, adv., *after, afterwards.*

ὑψηλός, ἡ, ὄν, *high, lofty.*

## Φ

φαιδρός, ἄ, ὄν, *beaming, radiant, gleaming.*

φαίνω, φανῶ, ἔφηνα, pass. ἐφάην, πέφαγκα, *to disclose, to exhibit, to appear.*

φάρμακον, ου, τό, *a remedy, a medicine.*

φείδομαι, φείσομαι, *to spare.*

φέρω, οἶσω, ἔνεγκα, ἔνεγκον, ἐνήνοχα, *to bear, bring, hasten.*

φημί, ἐρῶ, ἔφην, *to say, speak, tell.*

φθάνω, φθήσομαι, ἐφθην, *to be beforehand, to anticipate.*

φιλανθρωπία, ας, ἡ, *clemency, benevolence.*

φιλόανθρωπος, ον, *humane, benevolent, kind.*

φιλέω, ἴσω, *to love, to like.*

φίλημα, ατος, τό, *a kiss.*

φιλία, ας, ἡ, *friendship, love.*

φιλονεικῶ, ἴσω, *to contend obstinately.*

φίλος, η, ον, *loved, beloved;*

as subst., φίλος, ὁ, φίλη, ἡ, *a friend.*

φιλοσοφῶ, ἴσω, *to meditate, study.*

φιλοστοργία, ας, ἡ, *a tender love, strong affection.*

φιλόστοργος, ον, *affectionate, loving.*

φλεγμαινώ, ανῶ, ἐφλέγμανα, *to be heated, angry, inflamed.*

φλεγμονή, ἡς, ἡ, *heat of passion, anger.*

φοβερός, ἄ, ὄν, *fearful, frightened, terrified.*

φόβος, ου, ὁ, *fear, terror, alarm.*

φυγᾶς, ἄδος, ὁ, ἡ, *a fugitive.*

φύλλον, ου, τό, *a leaf; in plural, foliage.*

φύσημα, ατος, τό, *conceit, arrogance.*

φύσις, εως, ἡ, *nature.*

φωνή, ἡς, ἡ, *the voice, sound of the voice.*

## Χ

χαρίζομαι, ἰσομαι, *to favor, to grant, to show favor or kindness, to pay court to.*

χάρις, ἡ, χάριτος, *thanks, gratitude, favor.*

χείρ, χειρός, ἡ, *the hand.*

χθές, adv., yesterday.

χλόη, ης, ἡ, young grass or verdure.

χορός, οὔ, ὁ, a chorus, a band of dancers and singers.

χόρτος, ου, ὁ, grass.

χράω, χρήσω, ἔχρησα, pass. κέχρημαι, to proclaim, declare; mid., to use, to employ.

χρή, χρήσει, impersonal verb, it is necessary; with infinitive, it must, needs be, it is good, fit, meet.

Χριστός, οὔ, ὁ, Christ.

χώρα, as, ἡ, land, ground.

χωρὶον, ου, τό, a place, spot.

χωρίς, prep. with gen., without.

Ψ

ψήφος, ου, ἡ, a small pebble; a verdict, sentence, reckoning.

ψυχή, ης, ἡ, the soul.

Ω

ὤμος, ἡ, ὁν, cruel, savage, inhuman.

ώρα, as, ἡ, an hour.

ὥς, conj., as, when, so that, how much.

ὥς εἰ, adv., if, as though, just as.

ὥσπερ, adv., just as, even as, as.

ὥστε, conj., so as, in order that, that.

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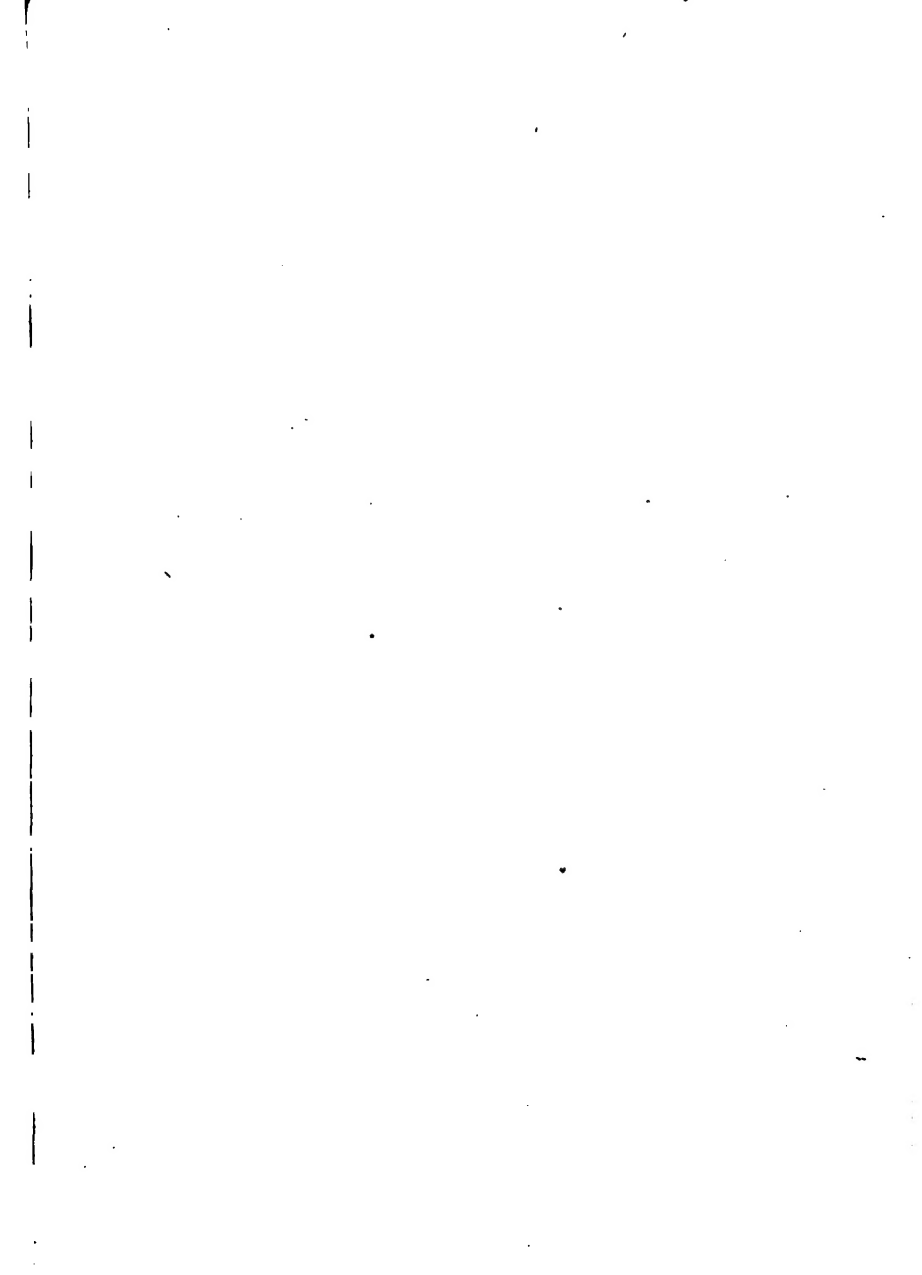
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